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ANTHROPOLOGICAL SECRETARY.

“It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society of Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease.” SIR WM. JONES.

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Vol. LXVIII. Part III.—ANTHROPOLOGY AND
COGNATE SUBJECTS.

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I.—*Some Khond Songs.*—By J. E. FRIEND-PEREIRA. *Communicated
by the Anthropological Secretary.*

[Received October 24th; Read 7th December, 1898].

The songs of the Khonds have no pretensions to poetry—that is, poetry in the sense of finished literary productions. They are composed in a rude and often ungrammatical language; they are loosely constructed, and carelessly worded, and vague in meaning; they are destitute of anything in the nature of metre or rhyme; and above all they are often a grotesque medley of the serious and the ludicrous, resulting in a frequent descent to what is known as bathos. But yet they possess a peculiar charm of their own. They are eminently true to nature; and their crude and half developed thoughts, struggling through a mist of faulty expression, occasionally afford a glimpse of high imaginings, of tender feelings, and of fanciful imagery. And when they are sung to the weirdly plaintive melodies that seem to have been caught from the sough of the wind in the gloomy depths of the forest, or the moan of the waterfall over some desolate mountain side, they reach an intensity of beauty that is enchanting.

The sentiment of love, which is probably as old as the human race, has been the subject of both poet and painter from time immemorial. To a people like the Khonds, among whom real courtship and a reciprocal feeling of affection form the preliminaries to marriage, it becomes the great topic of song. It is appropriate that a love-song should take the first place in a paper like this.

J. III. 1

The Wooing.

Gladden my heart,¹
 To-day is the (fateful) day.
 Move your body in dance,
 Here in this place.²
 Why do you decline, my darling,
 For what reason do you decline?
 My love, gladden my mind,
 And shed lustre on your country.
 Come, little woman,
 Will you take away my honour?
 Come, little one,
 Will you take away my reputation?
 (*i.e.*, by refusing me in the presence of my friends)
 A crowd has gathered together
 On your account;
 Groups have collected together
 For your sweet sake.
 With the happy eyes of a *titeri* bird
 We shall see you dance;
 With the happy eyes of a *jogeri* bird
 We shall watch your posture.
 Move the joints of your body,
 Move both your arms.³
 Your mother having given birth to you,
 Dance gracefully;
 Your father having produced you,
 Dance rhythmically.
 Come, my beloved,
 I shall tie up your Pan-woven cloth round your waist;
 Come, my beloved,
 I shall tie up your Gond-woven cloth round your waist.⁴

¹ Gladden my 'liver,' in the original.

² The youth does not mean to tease his sweetheart into dancing on the spot for the entertainment of his friends. Dancing is very dear to the heart of a Khond girl; and the words convey a gentle flattery of her skill in the art, and of the pleasure she will give by leading the dance among the village girls at the proper time under the starlit skies.

³ The essence of a Khond dance consists in posturing, and in the graceful and rhythmic movement of the different members of the body.

⁴ This is the preliminary ceremony performed before a dance begins. The girls come forward bashfully, and their sweethearts, if they have any, or their

On your account
 We have come ;
 To fulfil your desire
 We have come.
 Do not behave so as to take away my honour (by refusing),
 Your (intended) husband has come ;
 Do not let my labour go in vain,
 Your (intended) husband has come.
 Bear for a little (while) my wishes on your head,
 You are the millet-stalk, and I the grains you bear.
 On your account
 I will take a great she-buffalo,
 On your account
 I will take a great he-buffalo ;
 Both our people will go together.
 On account of my great love (for you)
 I cannot leave you.
 And the obstacle to our daily converse
 Will be removed (*i.e.*, by your coming with me).
 I cannot, will not, leave you.
 On your account
 I will bring a brass water-pot ;
 On your account
 I will bring a water-pot pulled out from the potter's wheel.
 I will procure them from Tikabali
 After giving silver pieces ;
 I will procure them from Erabali
 After giving British rupees.
 Why are you afraid, little woman ?
 You have a father ;
 Against your being afraid
 The village-father will speak to you ;
 Against your being distressed
 The neighbour-father will speak to you ;
 They are people of another village.¹
 I will take you to my dwelling,
 I will take you to my house.

brothers or cousins, proceed to unwind the cloth from their shoulder and tie it round their waist so as to leave a streamer floating behind, which wags about like a tail during the movements of the dance.

¹ The idea is 'why are you afraid. You may question the headman and villagers of my village ; they are perfect strangers to you and therefore unbiassed. They will tell you the truth that you have nothing to fear.'

I will give a large gelded pig to the village headman,
 I will give a large boar to the village headman.
 I will lighten the sorrow of your aunt (father's younger brother's
 wife),
 I will kill a buffalo for a feast to your mother.
 I will hold a flowered earthen jar,
 I will hold a jar of liquor.
 There at Kerigora
 Is Chakar Sahu.¹
 At Dongolgora
 I will call a meeting of the elders ;
 I will settle everything at the meeting,
 On your account, little woman,
 For your sweet sake, little woman.

At the great dances by night on the village green (which sometimes last till the grey streaks of dawn appear in the East) songs in dialogue form are sung with true bucolic abandon. From their structure these songs afford ample scope for unpremeditated digressions and amplifications to a witty youth or a pert maiden, so much so, that the text is frequently mutilated. The following is a love-song in dialogue ; its merit is its true representation of human nature.

The lovers' meeting.

Youth—Come, little woman, move your shoulders in dance,
 Come, my darling, move your body in dance.²
Maid—O youth, I have no ornaments on my ankles,
 O youth, I have no rings on my fingers.
Youth—Take, little woman, and wear these rings,
 Take, little woman, and wear these anklets,
 Take, little woman, and wear these brass (ornaments),
 Why do you refuse?—Deck yourself with brass.

¹ This is characteristic of the Khond : he has no thought of the morrow and will run headlong into debt on the slightest provocation. The idea is 'there is no anxiety on the score of money ; there is Chakar Sahu in Kerigora who will lend me (at an exorbitant rate of interest of course) as much as I require.' Chakar Sahu is still alive—a sleek, oily, old man who has retired from active business in favour of his four sons. He is a well-known money lender and liquor vendor, and is never happy unless he has a case in court. We may be able to guess the date of the composition of the song from the probability that Chakar Sahu was in the zenith of his fame about fifteen or twenty years ago.

² The invitation to dance seems to be a popular greeting of lovers.

Maid—O youth, strike the strings of your lute,
 O youth, strike the chords of your lute,
 Dear youth, I shall move my body in dance,
 Dear youth, I shall move my shoulders in dance.

Youth—Come, my darling, come closer to me (*i.e.*, why are you bashful),
 Come, little woman, to move your body in dance,
 Why do you refuse, tell me,
 For what reason do you refuse, point out to me.

Maid—O youth, will you give me pice ?
 Dear youth, will you give me double pice ?
 O youth, will you buy me *muri* ?
 Dear youth, will you buy me *lia* ?¹

Youth—My beloved one, say shall it be Gonda *muri* ?
 My beloved one, say shall it be Sasi *muri* ?

(*To his companion*) Come, my companion, let us (fetch) *lia* to please her,
 Come, my companion, let us (fetch) *muri* to please her.

Maid—Dear youth, why do you not give it to me,
 O youth, for what reason do you not give it to me,
 O youth, why are you displeased with me,
 Dear youth, why are you angry with me.

Youth—Come, beloved one, let our feet step together in love,
 Come, beloved one, let our hands move together in affection,
 My darling, will your (worth) be lessened ?
 My little woman, will your (worth) be spilt over ?²

Maid—Ah youth, let our love be twisted together like the strands of
 a rope,
 Dear youth, let our love be entwined together like the creeper
 round a tree,
 Ah youth, let us never be separated,
 Dear youth, let us never be parted.

Youth—Little one, our bodies are matched,
 Little one, our complexions are matched,
 Little woman, we shall be mated,
 My darling, we shall be united.

Maid—Ah youth, never let our union be dissolved,
 Dear youth, never let our connection be broken,
 Ah youth, let your life and my life be one,
 Dear youth, let your life and my life be together.

Youth—Come, little woman, you are mine till death,
 My little one, we are one till the end of our lives,

² *Muri* and *lia* : sweetmeat made of parched rice and molasses.

³ The meaning is 'there is no harm in your dancing with me.'

Come, my darling, our footsteps shall be together
 Little woman, we shall go hand in hand together.

Maid—O youth, my mother is calling me,
 O youth, my father is calling me.

Youth—Stay, little woman, I will give you a comb,
 Stay, little woman, I will give you rings.

Maid—O youth, give them to me quickly then,
 Dear youth, I am going.

Youth—Take, little woman, I am going also,
 Here, little woman, it is late for me also.

Maid—Give then, O youth, I hold my hand open,
 Give then, O youth, place them in my outstretched hand.

Youth.—Come, let us go, little woman, it is late for me,
 Come, little woman, let us both go.

Maid—O youth, you will not tell anyone I asked you for a comb,
 O youth, you will not tell anyone I asked you for rings.

Youth—No, little one, I have given them of my own accord,
 No, little one, I have given them as my life.

Maid—O youth, let this (meeting) remain a secret,¹
 Dear youth, let our names remain unknown,
 O youth, here in this country,
 Dear youth, in other lands.

O youth, tell me when will you come again ?
 O youth, speak to me, when will you come again ?
 Dear youth, give me a tender word at parting,
 Dear youth, do not say anything unkind.

Youth—My little one, (you know) where the mango tree grows,
 My little one, (you know) where the *nim* tree grows,

Maid—O youth, let our (meeting) remain a secret,
 Here in this place.

I am going, O youth, you stay.

Youth—I am going also, you stay.

The next specimen is a dialogue between a tart tempered woman and her good-natured and rather loutish husband. There is a quiet raillery in what she says, but the vein of irony and the self-glorification are somewhat too pronounced. The argument of the song is—The husband comes to his father-in-law's house to take his shrew of a wife home. She evidently laughs at the simple fellow and refuses to go with him. But though dense

¹ The meeting between the lovers is clandestine; but as is usual among the Khonds, and the Sontals also, the youth is accompanied by a friend who is in the secret.

of comprehension he possesses considerable tact: instead of attempting a war of words he calls her his queen. His wife is flattered and mollified, and consents to go with him; but womanlike she cannot refrain from wagging her tongue. Afterwards when the man acquires wealth and becomes famous throughout the land she claims all the credit of his success in life.

Husband.—Will you come or not,
You my little wife;
Will you go or not,
You my little wife.

Wife.—I shall always say 'no' to you,
I shall go to Orapa village in the jungles;
I shall ever say 'no' to you,
I shall go to Binge village in the jungles.

Husband.—If both our minds agree,
We shall carry ourselves with sense;
If both our wishes are the same,
We shall carry ourselves in love.
Let it be well, we shall build a house,
Let it be ill, we shall erect a dwelling.

Wife.—How will you ever do a wise act
While you keep your gaze fixed on me;
How will you ever do a sensible act
While you keep arguing with me.
Go and buy sense
You are always arguing with me;
Go and buy wisdom
You are always arguing with me.

Husband.—I have indeed no sense
O queen of women;
I have indeed no wisdom
O queen of the country.

Wife.—Come along with me, my dear,
I shall buy wisdom for you;
Come along with me, my husband,
I shall beg sense for you;
You do not possess wisdom,
I will bring and give it to you;
You do not know sense,
Come, I will teach it to you.

Husband.—Come, let us go, my queen of women,
What path shall we take?

Come, my queen of the country,
 What road shall we go ?
Wife.—If I lead the way I shall take you to the jungles,
 If I go first I shall take you to the jungles.
 Take an axe and now come along,
 We shall go to the *Konga* hill ;
 Take a sickle and now come along,
 We shall cut the thatching grass,
 To cut the wood will you go or not ?
 To cut the thatching grass will you go or not ?
 Well come along we shall both go together.
 If we wish to cut (the wood and grass) we shall do so ;
 If we wish to bring (the wood and grass) we shall do so.
 To an ignoramus I will give (work) to dig up grass,
 To a fool I will give (work) to cut grass.
 I am teaching him, father,
 From the time of the *biko* paddy ;
 I am making him understand, father,
 From the time of the *tureka* paddy.
 He (is) destitute of wisdom, father,
 I am teaching him and keeping him ;
 He (is) destitute of sense, father,
 I am instructing him and protecting him.
 After having been instructed,
 He purchased twelve kinds of wisdom ;
 After having been made to understand,
 He purchased twenty kinds of sense.
 After having been instructed, father,
 He has performed works of wisdom ;
 After having been made to understand, father,
 He has done things of sense.
 After having learnt wisdom, father,
 He has cut down small trees ;
 After having been instructed, father,
 He knows how to cut down trees.
 Through his exceeding sense, father,
 He has worked twelve ploughs ;
 Through his exceeding wisdom, father,
 He is working twelve ploughs.
 And he has done well, father,
 The inside of his house ;
 And he has done badly, father,
 The partitions of his house.

Like the clumps of bamboo on the hill, father,
 He has taken root all over the land ;
 Like the clumps of bamboos on the hill, father,
 He has purchased the whole country.
 The contemptible man, father,
 Is now a mighty archer ;
 The puny man, father,
 Now holds a brass mounted axe.
 He is conquering the country, father,
 The possessor of wisdom ;
 He is vanquishing the country, father,
 The possessor of sense.
 Through the four *Kāmbos*, father,
 His reputation has dispersed ;
 Through the three *Kambos*, father,
 His fame has spread.
 He has become illustrious, father,
 The widow's son ;
 He has become powerful, father,
 The son of poverty.
 He is like a curved sword, father,
 His wisdom pours out (like grain) from a *visa* measure ;
 He is like a glittering sword, father,
 His wisdom pours out (like grain) from a *tambi* measure.
 He possesses all the good like a *Saheb* son ;
 He possesses all the bad like a *raja* son.
 He is always writing with a quill from the Kite's wing ;
 He is always casting up accounts with a quill from the
 vulture's wing.
 He possesses all the good like unto his own gold
 He possesses all the bad like unto his own silver.

The Khonds have no national song. The main section of the great Kolarian race—the Sontals—can boast of some narrative poems (very curiously not in their mother-tongue but in an ancient Hindi dialect) recounting their origin, their wanderings in different lands, their deeds in battle, their defeats and lamentations, and their final settling down in the Sikar country in Hazaribagh. The Khonds have nothing similar. All they possess is a vague tradition that they were driven away by a stronger race from the tracts that constitute the modern Gaya District, and that they gradually found their way through Chota Nagpur and the Gondwana to the hills that form their present home. However they have a hymn that may be called national. It is an invocation to the great earth-god whose

worship was the only chain that bound together a people split up into innumerable tribes and clans at perpetual feud with each other. The original hymn that used to be sung when the ghastly human sacrifice was offered is now almost forgotten. The newer version dates from the time a buffalo was substituted for the human victim.

HYMN TO THE EARTH-GOD.

(*New version.*)

Thou hast come, thou hast come, O curved-horn buffalo,
 To thy death thou hast come.
 This is the long wished-for day, thou hast come,
 There is no *aku lia* for thee.
 To-day is the fateful day, thou hast come,
 There is no *gur lia* for thee.
 In the days that have gone by
 Thou wouldst have known *arka* ¹ liquor ;
 In the days that will not come again
 Thou wouldst have seen *kueri* ² liquor.
 O buffalo, in the days of thy youth
 Thou wast yoked to a plough.
 Thou hast rendered an account of the *budam khot*,³
 Thou hast rendered an account of the *lada khet*,⁴
 Of all the *khets* that thou hast wandered in.
 At present through fear of the *sahab* sons
 From thy shoulder we take the flesh ; ⁵
 Through fear of the *pathan* sons
 From thy cheek we take the flesh.⁶
 In the country of former times
 We used to bury a human being.
 Do not cry out to me, O beautiful buffalo,
 Do not cry out to me, O curved-horn buffalo.
 As the tears streams from thine eyes
 So may the rain pour down in *Asar* ;
 As the mucus trickles from thy nostrils
 So may it drizzle at intervals ;

¹ and ² Species of millet.

³ A deep paddy field.

⁴ A shallow paddy field.

⁵ An allusion to the suppression of the *Meria* sacrifice.

⁶ Probably Mahomedan Sepoys were employed in the *Meria* agency.

As thy blood gushes forth
 So may the vegetation sprout ;
 As thy gore falls in drops
 So may the grains of rice form.
 For the large granaries
 Let a profusion of rice come in ;
 For the large store baskets
 Let them be full to overflowing.
 We have decked thee out in trappings,
 A *sisu* wood yoke for thee,
 For thee we have made ;
 A *mutanga* wood yoke for thee,
 For thee we have made.
 Alongside of the front door
 The *dimbu* eats the yoke,
 Thy yoke of *sisu* wood ;
 The *tutur* eats the yoke,
 Thy yoke of *mutanga* wood.
 O demon of the refuse heap,¹
 O demon of the dung-hill,²
 Go you to sleep, go you to sleep.
 For twenty years sleep thou,
 O demon of the refuse heap ;
 For twelve years sleep thou,
 O demon of the dung-hill.³
 Keep illness away, keep fever away,
 To you will I sacrifice a beautiful buffalo.
 Do not touch the children
 Be as one dead O earth-god ;
 Do not touch the little ones
 O earth-god, O deaf, unheeding earth-god.
 Holding the clappers of *gumeri* wood,
 Holding the clappers of *tili* wood,
 I cry over thy withers, O buffalo.
 The *kakori* wheel in dance overhead on thy account ;
 The *sikori* wheel in dance overhead on thy account.

¹ and ² Turki Penu and Pinga Penu. It is remarkable that the Khonds know that filth and decaying refuse are the principal factors in causing epidemic diseases. And yet their villages are anything but clean.

³ There seems to be some confusion here. The principal demons are invoked at the sacrifice to the earth-god ; but it is the earth-god who is implored to go to sleep for 15 or 20 years.

For thee have I constructed a roof of knotted bamboos,
 For thee have I constructed a roof of cubit long bamboos.
 Go away from to-day,
 Go away to where the sun sets.
 Farewell, I have made thee go,
 I have forced thee to depart.

There is room for one more song, a quaint composition that recounts the earliest dealings of the English with the people. The names of the zealous officers Captains Campbell and MacPherson who worked so hard and successfully to put down the human sacrifice that was rife among the Khond tribes are immortalized in the song.

Song.

Sometimes of a goat, sometimes of an old man, sometimes of a *sundī*,
 sometimes of a verandah, the mouth is drinking liquor! ¹
 At the liquor place ² the old men are discussing events that happened in
 the days gone by.
 The twelve brothers having sat down are talking of olden times, and
 they are bantering each other on matrimonial affairs.
 Thereafter having drunk liquor the *budha* ³ is talking big.
 "I, and I alone, am the greatest in the land," thus speaks the *budha*
 of the Maliko Kuario.
 "Speakest thou thus, Maliko Kuario, in my presence—I the lame *kurmo*
budha?" ⁴
 "Speakest thou thus, Maliko Kuario, up to my very face—You the
 people who came after me?"
 "When I die you will obtain the sovereignty of the country—then
 thou canst talk big."
 "Listen! I say, O brothers and uncles, thou wilt cause terror to the
 people."
 "After causing terror to the people thou wilt work and raise *seringa*
songa." ⁵

¹ The idea is, every imaginable topic is discussed when the tongue is loosened over the wine cup.

² In every Khond village there is a place set apart in the open where the convivial spirits congregate and quaff and gossip.

³ The head of the Khonds. Nati Kuario and Nati Maliko were two brothers from whom the principal tribes trace their origin.

⁴ There is a tradition that the Khonds ousted the *Kurmo* from the hills. The *Kurmo* are not the same as the *Kurmis* of Behar, but a caste of earth diggers.

⁵ *Seringa*. Turmeric.

Songa. An edible *Caladium*.

“ If thou dost not work thy children will die : purchase bullocks and buffaloes and ploughs.”

“ After raising *seringa songa* thou shalt purchase silver and gold. The *hât* is sitting in Belmuta.”

“ After beautifying the country purchase bullocks and buffaloes ; cultivate the land.”

“ I am speaking—the lame *kurmo budha* is speaking.”

Then when the *kurmo budha* died they divided the country and they worked.

All the crops, *deri, kueri, masa, kauluka, kusa, mogo, kontoka kudinga* they sowed.

At the time of the great Kiabon Saheb's¹ coming the country was in darkness ; it was enveloped in mist.

And how was the country enveloped in mist ?—there was murder and bloodshed ; conflagration of villages ; destruction of rice and crops.²

Brothers and uncles sat together and deliberated how they were to act. While they were discussing whether they would live or die the great Kaibon Saheb came.

All the people fled in terror ; the Saheb said, “ brothers, uncles, fear not ; Maliko Knaro come to me.”

Having sent *paiks* to collect the people of the land (they), having surrounded them, caught the *meria* sacrificers.

Having caught the *meria* sacrificers they brought (them) ; and again they went and seized the evil councillors.

Having seen the chains and shakles the people were afraid ; murder and bloodshed were quelled.

Then the land became beautiful ; and a certain Mokodella Saheb³ came. He destroyed the lairs of the tigers and bears in the hills and rocks, and taught wisdom to the people.

After the lapse of a month he built bungalows and schools ; and he advised them to learn reading and law.

They learnt wisdom and reading ; they acquired silver and gold ; then all the people became wealthy.

¹ In 1836 Captain Campbell was appointed Assistant to the Collector of Ganjam with a view to stamp out the human sacrifice which was rife among the Khonds.

² The innumerable Khond tribes were perpetually at feud with each other before the British occupation. An excellent description of a tribal fight will be found in Hunter's Statistical Account of the Orissa Tributary States.

³ Captain MacPherson succeeded Captain Campbell in 1842, and the ‘agency for the suppression of human sacrifice and female infanticide’ was established by Act XXI of 1845 with Captain MacPherson as the first Agent. To him belongs the credit of first introducing a mild system of government among the wild people.

II.—*Bengali and Behari Folk-lore about Birds, Part II.*—By ÇARAT CHANDRA MITRA. Communicated by the Anthropological Secretary.

[Received 26th October ; Read 7th December, 1898].

The Kite:—*The Shankar Chil* is known to naturalists as the *Haliastur indus* (Bodd.), but is commonly known to Europeans in India as the Brahminy Kite. This bird is popularly supposed to be the sacred Garuḍa, the mythical bird, half eagle and half man, which in Hindu mythology is the *vāhana* or “vehicle” of Vishnu, as is evidenced by the fact that, in Canarese and Telegu, the name Garuḍa is applied to this bird. The popular English appellation of Brahminy Kite is applied to this bird on account of its being associated, in the popular imagination, with the god Vishnu ; just as the sacred bull is called Brahminy Bull on account of its being associated with the god Siva whose vehicle it is.

There is also another legend connected with the Brahminy Kite. There was a semi-mythical Hindu king whose name was Kaṃsa, but who was a great tyrant. It was one day miraculously prophesied to Kaṃsa that the infant child, whom his sister Devaki was about to give birth to, would destroy him. Hearing this prophecy, King Kaṃsa ordered that the child, whether male or female, born of his sister Devaki should be killed as soon as it would be ushered into existence. On the night of the Janmāstamī Day, Devaki gave birth to the infant Krishna who was to be the future destroyer of Kaṃsa. The night was a stormy one. In order that the prophecy might be fulfilled, the infant Krishna was miraculously conveyed to the house of a neighbouring king, whose name was Nanda and whose queen had also the same night given birth to a daughter. The infant Krishna was substituted for Nanda's daughter who was taken to Devaki's house. As soon as the news that Devaki had given birth to a child, reached king Kaṃsa's ears, he, at once, sent messengers to slay the new-born child. In the meantime, King Nanda's daughter having been miraculously substituted for the infant Krishna, the messengers arrived in Devaki's house and proceeded to slay the new-born child. As soon as they were about to kill the child, King Nanda's daughter assumed the form of a *Shankar Chil* or Brahminy Kite and flew away, uttering the words that he, who was to kill King Kaṃsa, was thriving in the house of Nanda, King of Gokula. It is on account of the association of this bird with the god Vishnu and his incarnation Krishna, that it is held sacred in Bengal. Whenever Bengali children see a Brahminy Kite, they cry out :

मङ्कर चिलेर घडी बाटी ।

गोदा चिलेर मुखे जानी ।

TRANSLATION.

Let drinking vessels and cups be given to the *Shunkar Chil* or Brahminy Kite ; but let the Common Kite (*Milvus govinda*, Sykes) get a kick on its face.

I think the specific name *govinda* given by Sykes to the Common Kite has been so given in allusion to the association of this bird with the legend about the slaying of the infant Krishna, one of whose homonyms is Govinda.

In the South Indian folktale of *Light makes Prosperity*, a *garuda* or Brāhmaṇī Kite, mistaking the glittering rubies in the Rājā's ring for flesh, pounces upon it, carries it away and ultimately drops it in the house of the heroine Sugunī.¹ Sugunī returned it to the Rājā and obtained from him, by way of reward, the boon that on Friday nights, all the lights in the town should be extinguished, not a lamp being lit even in the palace, and that only her house should be lit up with lamps.

2. *The Parrot*:—In Hindu mythology, Kāmadeva or the Indian God of Love is represented as riding on the marine monster Makara, which may be identified with the shark, or on a parrot. In the Mahābhārata, there is a legend to the effect that the great Sage Vedavyāsa fell in love with an Apsara of the name of Ghritāchī, who, in order to save herself from the amorous advances of the Sage, assumed the form of a parrot.

In Bengali as well as in other Indian folktales, the parrot plays an important part. In the Bengali folktale, entitled *Strike but hear*,² it is a *Suka* or parrot which presents the king with a fruit of the Tree of Immortality, which, having accidentally been besmeared with the poison of a snake, killed a crow which ate of it. The king, thinking that the *Suka* had intended to kill him by making him eat the fruit, killed the bird in a fit of rage. Afterwards, the king discovered his mistake and found out that the fruit really conferred immortality on its eater. The same incident is also found in a South Indian folktale, wherein a parrot brings a wonderful mango fruit which confers perpetual youth on the eater thereof. The Rājā having made a present of it to his priest, the latter ate of it, which had been besmeared with the poison of a snake, and was killed. The parrot is killed. It is, subsequently, discovered that the mango really bestowed perpetual youth on the eater thereof.³ The same incident also occurs in the Kashmiri Folktale of *A Lakh of Rupees for a Bit of Advice*. A parrot brings to his master, the Raja, the cuttings of two trees one of which possessed the virtue of making a young man old, and the other of making an old man young. The cuttings were planted and, in due time, flourished

¹ Kingscote and Sāstri's *Folk-lore of Southern India*, p. 206.

² Day's *Folktales of Bengal*, p. 156-158.

³ Kingscote and Sāstri's *Folk-lore of Southern India*, pp. 171-177.

and bore fruit. The Raja gave one of the fruits, which had accidentally been besmeared with the poison of a snake, to a dog which ate it and died immediately. On seeing this, the Raja became very angry, and, thinking that the parrot had been playing tricks with him, ordered it to be killed, which was done. The Rājā subsequently discovered the mistake he had made and grieved much for the favorite parrot that he had so cruelly killed.¹ In the Panjabi folktale of *The Wonderful Ring*, the spendthrift Prince, who is the hero of the story, purchases a cat, a dog and a parrot for a pound each. The parrot brings to his master, the spendthrift Prince, news about his wife the Princess with the Golden Hair, who had been abducted by, and whose charmed ring had been stolen and swallowed up by, a wise woman at the instigation of a rival Rājā, and restores to his master the wonderful ring.² In one version of the legend of Rājā Rasālu, a parrot as also the horse Bhaunr Irāqi are the tried and trusted friends of Rājā Rasālu, with whom the latter goes forth into the world to seek his fortune.³ It also plays the part of a match-maker in folktales, just as in the Bengali folktale entitled *The Story of a Hiranman*,⁴ a parrot brings about the marriage of the king with the lady of peerless beauty who lives beyond the seven oceans and thirteen rivers. The same duties of a match-maker are also performed by a parrot in the Kashmiri folktales of *The Clever Parrot* and *The Prince who was changed into a Ram*.⁵ In these folktales, the parrot is credited with much wisdom and fidelity to its master; and its counsel and help are much sought after on difficult occasions. It often communicates to the deceived husband in folktales, much important information which would otherwise have remained unknown to him. In the Kashmiri folktale of *The Clever Parrot*, it is a parrot which informs the Faqir of any little thing out of the ordinary way which was done by the latter's wife.⁶ It is often represented in folktales as being thoroughly conversant with the four Vedas, just as the falcon in the Squire's Tale of Chaucer is depicted as being a very intelligent bird.⁷ In the Kashmiri folktale of *Gullālā Shāh*, Rājā Hams, who is the King of Birds, takes advice from the parrot on account of the latter's superior knowledge and wisdom.⁸ In Santali folktales also, the parrot is represented as a very wise bird. In these stories, the Rājā's daughter having fallen in love with a man having hair 12 cubits long, the task of finding out the hero

¹ Knowles's *Folktales of Kashmiri*, pp. 35-36.

² Steel's *Tales of the Panjab*, pp. 185-94.

³ *Op. cit.*, pp. 289-40.

⁴ Day's *Folktales of Bengal*, p. 214.

⁵ Knowles's *Folktales of Kashmir*, pp. 317; 65.

⁶ Knowles's *Folktales of Kashmir*, p. 313.

⁷ Tawney's *Katha Sarit Sāgara*, II., 18.

⁸ Knowles's *Folktales of Kashmir*, p. 460.

with such long hirsute growths is often set to the parrot. The parrot gets hold of the hero's flute and flies away to the Rājā's palace; while the hero, in the hope of getting back the flute, pursues the parrot to the Rājā's palace, and is, at last, married to the princess.¹

In the West Indian folktale of *Punchkin*, the life of the magician Punchkin depends on the life of a little green parrot, which is contained in a small cage below a pot full of water, above which are piled, one above another, five other pots full of water, these pots being in the centre of a circle of palmtrees standing in the midst of a jungle hundreds of thousands of miles away.²

3. *The Peacock*:—In Bengal, the peacock is considered sacred as being the vehicle of Kārtikeya, the Hindu God of War. In Sanscrit and Bengali poetry, the *keka* sound of the peacock is considered as one of the usual accompaniments of the rainy season, and its call is also believed to prognosticate rain.

There is a tradition current in the tributary state of Morbhanj in Orissa that the ruling family of that state derived its name "Morbhanj" from the fact of its having originally sprung from the egg of a pea-fowl. It is for this reason that the emblem of signature used by a chief of Morbhanj is a pea-fowl, and that the killing of peacocks is strictly forbidden throughout the state of Morbhanj.³

The peacock figures largely in Panjabi folktales. In the folktale of *Bopolūchi*, a peacock warns the pretty maiden Bopolūchi that the man who was taking her to his home was not her uncle, but a robber.⁴ In a folktale from the same part of the country, a jackal and a pea-hen swear friendship. The pea-hen eats plums and buries the stones thereof, explaining that they will grow into trees; whereon the jackal buries the bones of a kid which he has eaten. The pea-hen's stones grow into plum-trees; but the bones of the kid planted by the jackal do not show any sign of germinating; whereon the pea-hen jeers at the jackal who, being angered thereby, gobbles her up.⁵ In the popular folklore of Northern India, various kinds of birds are supposed to guard the palaces of Rajas. In one version of the legend of Rājā Rasālu, five peacocks, eight ospreys and nine water-fowls keep watch and ward over Queen Koklan's palace. Some suppose that these birds are, in reality, men of different tribes.⁶

¹ Campbell's *Santal Folktales*, pp. 16; 114.

² Jacob's *Indian Fairy Tales*, p. 84.

³ *The Native States of India and their Princes*. Madras: The Christian Literature Society. 1894. p. 45.

⁴ Steel's *Tales from the Panjab*, p. 66.

⁵ *Op. cit.*, pp. 195-6.

⁶ Swynnerton's *Rājā Rasālu*. Edition 1884, pp. 219-220.

4. *The Goose*:—In Hindu mythology, the Goose or *Hansa* is the *vāhana* or vehicle of the god Brahmā, the creator of the universe. This bird figures often in Indian folktales. In the Kashmiri folktale of *Gullālā Shāk*, Rājā Hansa or King Goose is mentioned as being the King of the Birds.¹

5. *The Bihangama and Bihangami*:—In Bengali folktales, a mythical bird called *Bihangama* and its female *Bihangami* play an important part. These birds are endowed with the power of speaking like human beings and of foretelling future events. In these stories, these two birds often aid the hero and, being able to see into the future, prevent him from falling into dangers. It is the dung of the prophetic bird *Bihangama* which, being applied to the body of Prince Sabur in the Bengali folktale of that name, cures the latter of a fatal illness.² In Kashmiri folktales, two mythical birds called *Sudabror* and *Budabror* figure largely. These birds are also credited with the powers of human speech and of seeing into the future and foretelling future events.³

6. *The Chakor*:—This bird, which is known in Bengali as *Chakor*, is known to naturalists as the *Caccabis chucar*, Gray. This bird is frequently mentioned in Sanscrit and Bengali poetry. It is popularly supposed to live by partaking of the moon's rays. There are numerous passages in Sanscrit and Bengali poetry wherein this curious tradition is referred to. Its eyes are also very beautiful, and the poets often liken the eyes of a beautiful damsel to the eyes of the Chakor, by calling her *चक्रोराक्षि*.

7. *The Chakā and Chakī*:—This bird *Chakā Chakī* (Sanskrit *Chakravāk*) is famous in the classical literature of India. Its scientific appellation is *Casarca rutila*, Pallas; but it is commonly known to Europeans in India as the Ruddy Sheldrake or Brahminy Duck. In Bengal, it is regarded as a pattern of conjugal fidelity, as is evidenced by numerous allusions to it in Bengali literature.

In the Panjabi folktale of *Princess Pepperina*, the soul of Princess Pepperina, when she dies, was metamorphosed into a sheldrake and its mate—those loving birds which, like the turtle-dove, are always constant; and, floating in a lake, they mourned the sad fate of the Princess. When the Princess' husband, the Rājā, caught the pair of the sheldrake, and, holding them close, heart to heart, severed their heads from their bodies with one blow of his sword, so that neither of them could die before the other, the Princess Pepperina became alive again.⁴ There is a tradition current in Bengal to the effect that a pair of this bird spends the day in each other's com-

¹ Knowles's *Folktales of Kashmir*, p. 449-50.

² Day's *Folktales of Bengal*, p. 135.

³ Knowles's *Folktales of Kashmir*, pp. 168; 198; 231.

⁴ Steel's *Tales from the Panjab*, pp. 165-66.

pany, but as soon as nightfall sets in, the birds separate, and each of them spends the night alone sorrowing for separation from its mate. This tradition is based on a very pretty legend, which runs to the effect that two indiscreet lovers were metamorphosed into a pair of Brāhmani ducks, and condemned to pass the night in a state of separation from each other, on the opposite sides of a river. One of the birds asks its mate, all through the night, whether it should join the other; but the other always replies in the negative. In Burma, this bird is regarded as an emblematic bird, and special honour is shewn to it. It is also said to be held sacred in Mongolia.

8. *The Hornbill*.—The Hornbill is called *Dhanes* in Bengali, and is known to naturalists as *Ocyceos birostris*, Shaw. Its bone is popularly supposed in Bengal to cure rheumatism. I have, on several occasions, seen bits of the bones of this bird being sold by itinerant vendors in the streets of Calcutta.

9. *The White-necked Stork*.—The White-necked Stork (*Dissura episcopus*, Bodd.) is called in Bengali *Manikjor*, which means the companion of a saint. Hence Mahomedans, one of whose saints is the Manik Pir, do not eat this bird.

10. *The Adjutant*.—It is called in Bengali *Hādgilā* or the *devourer of bones*, on account of its being a carrion-feeder. In Bengal, all Hindus consider this bird an unclean one.

11. *The King-Crow*.—The King-Crow (*Dicrurus ater*, Hermann.) is known in Bengali as the *Finga*. It figures largely in the nursery-stories and nursery-rhymes of Bengal, as will be evident from the following specimen of a Bengali nursery-story in which it plays an important part:—

Once upon a time, there lived an old man and his aged wife who had an only child, namely, a married daughter and, among worldly possessions, a country-plum tree (*Zizyphus jujuba*).¹ One day, their daughter, who lived with her husband, sent some *Pun̄ti* fish (*Barbus puntio*, Day), as

¹ This is the tree known as *kul* in Bengali, and *ber* in Hindi. It is planted for the sake of its sub-acid fruits which are eaten either raw or cooked, or pickled in various ways. It constantly occurs in folktales. It is mentioned no less than five times in a collection of folktales from the Panjab. In the *Rat's Wedding*, the rat sets his bride to cry wild plums in the streets to sell for her food. *Peasie*, in the tale of *Peasie Bet̄nsie*, goes to see her father and, on the way, tidies up the plum-tree's thorns, for which act of benefit the tree rewards her with an abundance of ripe yellow plums. In the story of the *Jackal and the Pea-hen*, the pea-hen eats plums and buries the stones, saying that they will grow into trees, whereon the jackal eats a kid and buries its bones. The pea-hen's plum-stones grow up into fine trees, whereas the jackal's bones do not. Thereupon the pea-hen jeers at the jackal; and the jackal, being angered thereby, eats her up. The plum-tree is also mentioned in the tale of the *Jackal and the Crocodile*. There is a plum-tree in the story of *Prince Half-a-son* into which the hero, Prince Half-a-son, can only ascend. (*Vide Steel's Tales from the Panjab*, p. 20; pp. 167, 169-70; 195-6; 230-1; p. 280.)

present to her old parents. Now the old woman being away from the house, her old spouse had the fish cooked and ate the same all himself. In order to conceal the fact of his having eaten all the fish himself, the man went to conceal the fish-bones and scales in the backyard of the kitchen; but the backyard, for inanimate things could speak in those olden times, refused to allow him to conceal them there, saying that it would tell the old woman, on her return home, that her husband had eaten up all the fish without keeping any for her. The old man next went to a pair of millstones (used for pounding pulses and other grains) for concealing the bones and scales thereunder; but the millstones also refused to conceal them, saying that they would inform the old woman, on her return home, all what had happened in her absence. So the old man went to other places and objects; but all of them refused to allow him to conceal the remains of the fish under them. Ultimately, the old man was obliged to conceal the bones and the scales of the fish in the long hair of his head; and had the same tied up into a chignon to conceal them the more effectively. In the meantime, the old woman returned home, but not knowing anything about the present of fish sent by her daughter, did not suspect that her husband had eaten all the fish himself. One day, the old woman, addressing her husband, said: "Hallo, my darling, your hair has become fluffy and dust-begrimed; come here, and I shall rub some oil into it to make it smooth and clean." The old man refused, fearing that, in untying his chignon, the fish-bones and scales would be discovered, and his old lady would come to know of his having eaten up all the fish himself. But the old woman would not take any refusal; and, at last, the old man was obliged to have his hair oiled and dressed by his wife. The old woman, on untying his chignon, found out the fish-bones and scales and, enquiring from her old spouse, came to know all what had happened in her absence. Vowing to avenge herself on her husband for his selfishness, she, one day, told her husband to get on to the thatch of their hut, and pluck a gourd. As soon as the old man had got on to the top of the hut, his old lady removed the ladder; but, as soon as the ladder was removed, the old man, being without any prop, rolled down the sloping thatch, fell on the ground with a heavy thud and died then and there. The old woman, regretting her indiscreet act, wept much at the death of her old spouse. Being alone, she made up her mind to go and live with her daughter; but she was very anxious about finding a person in whose charge she should leave her plum-tree which was, at that time, laden with ripe fruits. This made her weep the more bitterly. A crow, who was passing that way, seeing the old woman weeping and wishing to enquire into the cause of her grief, went to her and asked her: "Hallo! my good woman, why are you weeping?" The old woman replied: "What will it avail me by telling you the cause of my grief?" The crow said: "Pray tell me so as to let me know whether I can be of any service to you." The old woman, thereupon,

replied: "I am weeping, because there is nobody to look after my plum-tree which is now groaning beneath the weight of ripe fruits." The crow replied: "Don't be anxious, my good woman, I shall keep watch and ward over your tree." The old woman rejoined: "Will you please tell me in what way you will look after my tree?" The crow replied: "I shall bawl out the following words and keep off all intruders from your tree:

Kā kā kā
Buḍir mātḥā khā khā.
Caw! Caw!! Caw!!!¹

Eat the head of the old woman, i.e., may she die.

Thereupon, the old woman got angry with the crow on account of the latter's impertinence in having wished her death, and dismissed him at once. She then began to weep as before.

Thereafter, a kite, who was passing by that way, saw the old woman weeping and, wishing to enquire into the cause of her grief, went up to her and said: "Hallo! my old lady, why are you weeping?" The old woman replied: "What will it avail me by telling you the cause of my grief?" The kite rejoined: "Do be good enough to tell me the cause of your grief so that I may know whether I can be of any service to you." Thereupon the old woman said: "I am weeping because there is nobody to look after my plum-tree which is now groaning beneath the weight of ripe fruits." The kite replied: "Pray don't bother your head about such a trifling matter. I shall look after the plum-tree during your absence." The old woman rejoined: "Will you please tell me the exact words with which you intend to keep away all intruders from off my tree?" The kite replied: "Why, I shall bawl out the following words, and drive away all intruders:

Chil Chil Chil
Buḍir mātḥāya ḍhil ḍhil
Chil! Chil!! Chil!!!²

May brickbats fall on the head of the old woman.

Thereupon the old woman got angry with the kite on account of his insulting behaviour in having wished that brickbats might fall on her head, and sent him away at once. She again commenced weeping as before.

Thereafter, a king-crow (*Fingā* in Bengali), who was passing by that way, saw the old woman weeping and, being anxious to enquire about the reason of her weeping, went up to her and said: "Hallo, my good woman, why are you weeping?" The old woman replied: "What will it avail me by telling you the cause of my grief?" The king-crow said: "Pray tell me the reason of your weeping just to let me know whether I can be of

¹ The words "Caw, Caw, Caw" signify the cry of the crow.

² The words "Chil, Chil, Chil" are onomatopoeic, and denote the call-note of the kite.

any service to you." Thereupon, the old woman replied : " I am weeping because there is nobody to look after my plum-tree which is now groaning beneath the weight of ripe fruits." The king-crow replied : " Pray don't be anxious about such a trifling matter. I am at your service and shall keep watch and ward over your tree during your absence." The old woman rejoined : " Will you please tell me the exact words with which you propose to keep away all intruders from off the tree ? " The king-crow replied : " Why, I shall bawl out the following words, and drive away all interlopers from off the tree :

Fing fingeṭi bābui hāti

Je buḍir kul khāya

Tār nākchul kāti"

*Fing fingeṭi bābui hāti.*¹

I shall cut off the nose and hair

Of whomsoever will eat the old woman's plums.

Thereupon, the old woman was highly pleased with the king-crow's devotion to her service and, placing the latter in charge of the tree, left her own home and went to live with her daughter. The king-crow also began to keep watch and ward over the plum-tree.

One day, a Rājā, happening to pass by the old woman's place, was tempted by the ripe plums on the old woman's tree. He sent a servant to pluck some of the fruits for himself. As soon as the servant arrived near the tree, the king-crow bawled out :

" Fing fingeṭi bābui hāti

Je buḍir kul khāya

Tār nākchul kāti."

Fing fingeṭi bābui hāti.

I shall cut off the nose and hair

Of whomsoever will eat the old woman's plums.

Being thus deterred from plucking the fruits, the servant went back to the Rājā and reported what the king-crow had said and done. Waxing wroth with the king-crow's insolent behaviour, the Rājā ordered a fowler to go to the old woman's place and catch the impertinent bird. Accordingly, the fowler went to the old woman's place and, entrapping the king-crow, took him to the palace and placed him before the Rājā. The Rājā ordered his Rānī or queen to kill the insolent bird and cook him for his dinner. So the bird was placed alive in a receptacle with a lid, with a view that, before dinner-time, it would be killed and cooked for dinner. In the meantime,

¹ I am unable to explain the meaning of the words "*Fing fingeṭi bābui hāti.*" The word *fingeṭi* in this expression means "the king-crow," and the word *bābui* therein signifies the Indian weaver-bird, which constructs hanging bottle-shaped nests on trees. The other words of the expression are, perhaps, meaningless.

while the Rāni was alone and looking after the bird, it began to say :

“*Rāni, dhākan kholo*

Nāchan dyūkhho.”

O queen ! take off the lid of the receptacle,

And see me dance.

Being struck with curiosity at the bird's importunate request, the Rāni took off the lid of the receptacle to see whether the bird was really dancing or not. As soon as the lid was taken off, away flew the king-crow ; and the Rāni was very much frightened at the bird's escape, as she would be unable to serve it up for the Rājā's dinner. At last, being afraid lest the Rājā would get angry with her for having allowed the bird to escape, she hit upon the device of cooking a frog, and serving it up, in lieu of the bird, for the Rājā's dinner, thinking that the Rājā would not be able to distinguish between the flesh of a bird and a frog. She, accordingly, cooked a frog and served it up before the Rājā for his dinner. While the Rājā was partaking of it, the king-crow, which was perched on the branch of a tree right in front of the Rājā's dining-room, began to cry out :

“*Ami beḍāi ḍāle ḍāle*

Rājā khāy byānger jhol.”

I am perched on the branch of a tree ;

While the Rājā is partaking of frog-curry.

Finding that the insolent king-crow had escaped, and that a frog had been cooked and served up for his dinner in lieu of the bird, the Rājā grew very angry and, at once, despatched a fowler to capture the bird again. The fowler, accordingly, went and brought back the bird in a cage. The wing-feathers of the bird were then cut off to prevent it from escaping. This time the king-crow was placed in that room of the palace, which was set apart for the family-idol, in order that it may not escape again. The crafty bird managed to ensconce itself beneath the bedding of the family-idol and began to cry out : “*Chul, Chul,*” that is to say, “I want offerings of hair.” Thereupon, the foolish Rājā thought that the family-idol was demanding from him offerings of hair, not being able to make out that it was the bird which was crying out for the same. In order to comply with the family god's wishes, the Rājā, the Rāni, and the prince had the hair of their heads shaved off at once, and placed the same as offering before the idol. Being thus avenged on the Rājā for the loss of its wing-feathers, the king-crow began to bawl out :

“*Ek nyāḍā ke dekhe sab tomrā baḍa hāṁsa.*

Ekhan ek gharete tin nyāḍā keman bhāla bāsa.”

You all laughed outright when you saw me being deprived of my wing-feathers.

Now that you all three in one family (namely, the Rājā, the Rāni,

and the prince) have got clean-shaven pates, how would you like to laugh at yourselves?

Being enraged at the king-crow's insulting words, the Rājā ordered the insolent bird to be killed, which was accordingly done. Thus the story endeth.

12. *The Hawk* :—The hawk figures in Bengali folktales. In the Bengali folktale of *The Man who wished to be perfect*,¹ when the princes went with the mendicant to the forest, they took with them young hawks, which they had to give to the *Bākshasi* when they lost the game they played with the latter. In Kashmiri folktales, whenever a Rājā dies, an elephant and a hawk are sent round the whole countryside to select a successor to the vacant throne. In the course of their peregrinations to find out a successor, whenever the elephant and the hawk come across the person who is to be selected for the high office, the elephant bows down before him, and the hawk perchs on his right hand, and thus proclaims him Rājā in the presence of all the people.² The people also believed that before whomsoever the elephant bowed down and on whosoever's hand the hawk perched, he was the divinely-chosen Rājā destined to succeed to the vacant throne.

The hawk also plays an important part in Panjabi folktales. When the vampire, in the Panjabi folktale of *Sir Buzz*, changed into a dove, Sir Buzz assumed the form of a hawk and pursued the dove-shaped vampire so closely that the latter changed his form into a rose and dropped into King Indra's lap, as he sat in his celestial court listening to the singing of dancing girls.³ When the Jinn, in the folktale of *Princess Pepperina*⁴ from the same part of the country, is desirous of seeing his foster-child, the Princess Pepperina, he assumed the form of a hawk and sped after her, circling far above her head, and found her happy in the company of her husband.

13.—*The Dove* :—The dove also figures in Indian folktales, its form being often assumed by giants and ogres to escape detection. In the Panjabi folktale of *Sir Buzz*, the vampire changed to a dove to escape capture by the mannikin Sir Buzz. But Sir Buzz, assuming the form of a hawk, pressed the dove-shaped vampire so hard that the latter ultimately changed into a rose.⁵ A Jinn, in another folktale from the same part of the country, assumes the form of a dove, when desirous of seeing his absent foster-child, Princess Pepperina, flies after her and flutters above her head.⁶

¹ Day's *Folktales of Bengal*, pp. 189; 191.

² Knowles's *Folktales of Kashmir*, pp. 17, 159.

³ Steel's *Tales from the Panjab*, p. 11.

⁵ Steel's *Folktales from the Panjab*, p. 11.

⁴ *Op. cit.*, p. 631.

⁶ *Op. cit.*, p. 163.

14. *The Pigeon*:—Fairies often assume the shape of pigeons in Indian folktales. In the Panjabi folktale of *The Faithful Prince*, the Fairy Princess Shâhpasand often assumes the shape of a pigeon, while taking the air. While living with Prince Bahrâmgor in the huntsman's garret, she was one day seen by the Chief Constable of the town, who, struck with her exquisite beauty, sends some soldiers to the huntsman's lodge to make enquiries after her. Fearing detection, Princess Shâhpasand took the form of a pigeon and flew away to her father's house in the Emerald Mountain. Much curative virtue is ascribed to pigeon's droppings in Indian fairy-tales. In a fairy tale from the Panjab, the king's daughter is possessed by a demon and is, in consequence thereof, taken severely ill. Her illness baffles the attempts of every physician all round the country, to cure her. Ultimately, the hero of the story, Prince Half-a-son, administers a dose of the pigeon's droppings to the ailing princess and cures her who is, thereafter, married to him.¹ In the Kashmiri folktale of *The Ogress-queen*, the life of ogress-queen's father is contained in a pigeon. The hero of the story, who is the son of seven mothers, kills the old *Bâkshasa* by slaying the pigeon.²

15. *The Bulbul*:—Heroines of folktales are often hatched out of bird's eggs. A bulbul, in the Panjabi folktale of the *Princess Pepparina*, desires to eat a green pepper and tells her mate to procure it for her. Her mate goes to search for it and, ultimately, finds it in a Jinn's deserted palace, where they eat it. Thereafter, the female bulbul lays an egg beside the green pepper which the Jinn finds and puts it away, wrapped up in cotton-wool. Out of this egg is born the loveliest maiden, afterwards known as Princess Pepperina.³ In the Bengali folktale of *Swet-Basanta*, the heroine of the story is born of the egg of a small bird called *Toontooni*, which is found by the merchant's son, while walking in his garden, and put by him in a niche in the wall of his house. The egg, one day, burst; and out of it came forth a beautiful girl whom the merchant, ultimately, married.⁴

16. *The Cuckoo*:—The Cuckoo is a well-known bird in Indian folklore. It figures largely in Sanskrit and Bengali poetry, as the harbinger of spring. Its notes are supposed by the poets to awaken feelings of love in the hearts of lovers separated from their sweethearts, and make them yearn for the company of their absent mates. It is, sometimes, found to figure in folktales. In the Panjabi folktale of *The Death and Burial of Poor Hen-Sparrow*, a Cuckoo mourns the death of the hen-sparrow by plucking out one of his own eyes.⁵

¹ *Op. cit.*, pp. 281-83.

² Knowles's *Folktales of Kashmir*, p. 49.

³ *Op. cit.*, pp. 160-1.

⁴ Day's *Folktales of Bengal*, pp. 93-6.

⁵ Steel's *Tales from the Panjab*, p. 152.

17. *The Eagle* :—Ogres, in folktales, are supposed to assume the form of an eagle. The Jinn, in the folktale of the *Princess Pepperina*, takes the form of an Eagle, and flying after his foster-child, Princess Pepperina, finds her entering the King's palace.¹ The Eagle is cheated by the Lambikin in another tale from the same part of the country.²

18. *The Crow* :—The crow warns heroines in folktales of impending danger. In the folktale of *Bopoluchi*, it warns the heroine Bopoluchi that her alleged uncle was no other than a robber.³ In another tale, a crow is overreached by a sparrow.⁴ In another tale, a crow swoops off with a grain of corn while a farmer's wife is winnowing the same. In order to drive off the crow, she throws a stone at him and knocks him down, but agrees to let him off should he recover the grain. The grain of corn having fallen into a crevice in the trunk of a tree, the crow goes to a woodman and tries to persuade him to cut the tree down, but he refuses. Thereafter, he successively goes to the king, queen, snake, stick, fire, water, ox, rope, mouse, and lastly, a cat. The cat went at once after the mouse; so all the individuals from whom the crow had asked for assistance, began to do their duties, till the crow got back the lost grain of corn and, thereby, saved his own life.⁵

19. *The Partridge* :—The Partridge is the friend of the jackal in a folktale from the Panjab. The jackal gets the partridge to perform various tasks, as test of her friendship for him. The partridge performs all the tasks successfully, ultimately saving the jackal's life by preventing a crocodile to drown him.⁶

20. *The Quail* :—The Quail figures in the Santali folktale of *Sindura Gand Garur*, wherein the hero, being informed that his father had been killed by the bird Gand Garur, goes to the forest and, meeting the quail among other birds there, sings to it :

“ Oh! quail, you need not fear to drink,
I'll not harm you, I you assure ;
But I will slay on this lake's brink,
Cruel Sindura Gand Garur.”⁷

21. *The Vulture* :—In the folktale of the *Lambikin*, Lambikin meets a Vulture who wants to eat him up, but escapes by saying that he is not yet fat enough for eating and that he is going to his granny to be fattened, when he will be welcome to eat him up. On his return after being fattened in his granny's place, he trundles along in a drumikin made of his brother's skin, and escapes detection by the vulture.⁸

¹ *Op. cit.*, p. 163.

² *Op. cit.*, p. 63.

³ *Op. cit.*, p. 66.

⁴ *Op. cit.*, pp. 102-6.

⁵ *Op. cit.*, pp. 198-202.

⁶ Steel's *Tales from the Panjab*, pp. 173-77.

⁷ Campbell's *Santal Folktales*, p. 91.

⁸ Steel's *Tales from the Panjab*, p. 62.

22. *The Nilkantha* :—I have already given, in the previous part of this paper, a full note on the folklore about this bird. I want to record an additional item of folklore about it, in the present paper. Just as I am writing this paper, the wife of a fowler in the service of the Hathwa Raj has brought me a fine specimen of the Nilkantha or Blue Jay, tied to a string and concealed in the folds of her *sari*, so that I may have a look at it, and lay up a store of merit thereby, as to-day (the 24th October, 1898) is the Dusserah day. The fowler's wife (*mishkärin*) tells me to stand with my face turned towards the north, saying that the late Maharaja of Hathwa used to do the same thing, and to have a look at the Blue Jay in this position. I have, accordingly, stood with my face turned towards the north, and caught a glimpse of this sacred and auspicious bird and have, thereby, laid up a store of merit which, I hope, will last me throughout the year. The fowler's wife is taking the bird from house to house so that the inmates there-of may have a look on this auspicious bird on this auspicious Dusserah day.

23. *The Mainä* :—The *Mainä* is known to naturalists as *Eulabes intermedia*, Hay. It figures largely in Indian folktales. It explains to the hero, in Indian folktales, the heroine's misfortunes.¹ Sometimes, the life of an ogre is contained in a *mainä* in its nest which is on a tree across the seas. When the *mainä* is killed in such a way that not a drop of its blood is spilt, the ogre, whose life-index the bird is, dies.² Sometimes, the lives of jinns and ogres are contained in starlings which appear to be the same birds as mainas. In the Panjabi folktale of *Prince Lionheart and his three friends*, the soul of the Jinn is contained in a bumble bee which is inside the crop of a starling which sits singing in a golden cage on the top-most branch of a solitary tree far far away, which is guarded by a dog and a horse. Prince Lionheart finds out the solitary tree, appeases the horse and the dog by giving them some food, and, seizing the starling, cuts open its crop, seizes and kills the bumble bee whereupon the Jinn dies.³ In the Kashmiri folktale of *The Ogress-queen*, the soul of the ogress-queen is contained in a starling. The hero of the story, who is the son of seven mothers, secures the starling in a cage, takes it home to the Raja and, in order to prove that the latter's favourite wife is an ogress whose life is in the starling, slays the starling whereupon the wicked ogress-queen also dies.⁴

In Indian folktales, the incident of a person becoming a king by eating a particular kind of bird, and of another person becoming a prime minister by eating another kind of bird, often occurs. In the Panjabi tale of *The two Brothers*, a dispute takes place between a starling and a parrot as to

¹ Stokes's *Indian Fairy Tales*, p. 149 ff.

² *Indian Antiquary*, Vol. I., p. 171.

³ Steel's *Tales of the Panjab*, pp. 52-3.

⁴ Knowles's *Folktales of Kashmir*, pp. 49-50.

which of them is the most important. The starling says that he is so important a bird that if any man will eat him, he will without doubt, become a prime minister. The parrot says that if any man will eat him, he will, without doubt, become a king. This conversation having been overheard by the two brothers, the heroes of the story, the elder of them killed and ate the parrot and become a king. The younger brother ate the starling and, marrying the daughter of the prime minister of a king, himself became the prime minister.¹ The same incident also occurs in the Kashmiri variant of *The two Brothers*. In this variant, the mystic bird Sudabror expounds to its mate Budabror the virtues of two singing birds and says that whosoever will eat the flesh of one of the latter will become a king, and whosoever will eat the flesh of the other will become a wazir and the wealthiest man in the world, for every morning he will find underneath him, in the place where he lay overnight, seven jewels whereof the value cannot be estimated. Hearing this conversation between the Sudabror and the Budabror, the younger prince kills the birds and cooks the same which are partaken of by the two brothers. The elder brother becomes the Raja, and the younger the Wazir.² Sometimes, the starling or mainā performs the duties of a matchmaker in Indian folktales. In the Kashmiri folktale of *The Prince who was changed into a Ram*, the mainā is deputed by the Raja of a country, who had sixteen hundred wives, to try to arrange for a suitable match for the only daughter of his royal master, by finding out a beautiful prince who is the only child of a great king also possessed of sixteen hundred wives.³

24. *The Cock*:—The lives of ogres are often contained in Cocks. In the Kashmiri folktale of *The Ogress-queen*, the lives of the ogress-queen's seven brothers are contained in seven cocks. The hero of the story, who is the son of seven mothers, kills the seven ogress by killing the seven cocks.⁴

25. *The Pond-Heron and the Cattle Egret*:—Both the Pond-Heron (*Ardeola grayi*, Sykes) and the *Cattle Egret* (*Bubulcus coromandus*, Bodd.) are called in Bengali *Bak*. It is popularly believed among Bengali women and children that the white spots, sometimes, found on the fingernails of the hands are caused by the *Bak*. Hence, whenever Bengali children find a *Bak* flying past, they cry out: "*Bagā mā mā, Bagā mā mā, tī diye jāo.*"

TRANSLATION.

"Uncle heron, uncle heron, come and cause white spots to be made on our fingers."

¹ Steel's *Tales of the Panjab*, pp. 130-42.

² *Op. cit.*, pp. 65-66.

³ Knowles's *Folktales of Kashmir*, pp. 168-73. ⁴ Knowles's *Folktales of Kashmir*, p. 49.

In Hindi, both the aforesaid species of herons are called *Baglā* or *Bakulā*. Behari children often take a stick with a crooked end and, holding the crooked end upwards so as to make it resemble the long beak of a heron, moves it backwards and forwards and cry out: *Bakuli, toin, toin, toin.*"

26. *The Swan*:—Swans are popularly believed in India to feed upon fresh unpierced pearls, and will not eat anything else. In vernacular, this bird is, sometimes, called *Hans* which is supposed to be a large white fabulous bird which lives on the shores of lakes and seas. Its beak is thick, and so hooked that it is able to pick up only pearls, one at a time. Some identify the *Hans* with the Flamingo. While on a visit to the Calcutta Zoo sometime ago, I heard some Marwari visitors calling the Crowned Cranes, living in the paddocks just to the west of the Gubboy House, *Hans*. In the Panjabi folktale of *The king who was fried*, King Bikramājīit feeds the Swans which came from the Mānsarobar Lake to the city of Ujjayin, with baskets of pearls every day.¹

¹ Steel's *Tales from the Panjab*, p. 267. Swynnerton's *Rājā Rasālu*. Calcutta: Newman & Co., 1884, p. 217.

III.—*The Story of Hazuri.*—By DAYARAM GIDUMAL, Judge, Shikarpur, Sindh. Communicated by the Anthropological Secretary.

[Received 15th November, 1898; Read January 4th, 1899.]

INTRODUCTION.

Sometime ago a Mahomedan prisoner Hazuri was tried by me on a charge of attempting to murder a Darwish. The facts set forth by the Committing Magistrate were so curious that I considered it my duty to examine the accused at great length, in order to ascertain if he was sane or insane. He spoke in Hindustani; and the questions and answers are all on record in that language. The following narrative is compiled from my *verbatim* translation of that statement. The narrative deserves attention for several reasons. In the first place, it shows that Lall Shahbaz, a deified saint of Sindh, has his esoteric disciples up to date, who though Mahomedans, believe in transmigration, and revere Ali as Allah himself. In the second place, it shows that the followers of this cult have a freemasonry of their own, and are distinguished by absolute and implicit obedience to their teachers—obedience far more absolute and implicit than that which the Jesuitical order ever exacted from their acolytes. In the third place, it shows that these men not only believe in the resurrection of the dead, but claim to revive the dead by their own spiritual power. Lastly, the case is very interesting from the medico-juridical point of view.

So far as I know neither Professor Lombroso in his book, "The Man of Genius," nor Mr. Nisbet in his work on "The Insanity of Genius," has quoted any case like the present. Chevers in his "Medical Jurisprudence in India" quotes the French poet M. Baudelaire's experiences as a *haschish-eater*, and the '*theatre of seraphim*' which Hazuri also mentions, is one of them. Moreu of Tours, who experimented on himself, tells us: "The *haschish-eater* is happy, not like the gourmand, the famished man, or the voluptuary, who has satisfied his appetite, but like him who hears tidings of great joy, the miser counting his money, the gambler successful in play, or the ambitious man whose hopes are realized." But no *haschish-eater* ever claimed the power of reviving the dead, so far as I am aware, and Hazuri's case is, therefore unique.

It ceases, however, to be unique if we look upon Hazuri not merely as a *haschish-eater*, but as a disciple of the Mahomedan School proudly called *Jalali*, as distinguished from the *Kâdri*. The *Jalalis* say that Mahommed—the Prophet of God—imparted his esoteric doctrines to his son-in-law Ali only—and that Ali imparted them to Hussen only (and not Hassan).

Hussen's spiritual disciples are as follows :—

Imam Hussen (called *Jalāhulain*)
 |
 Imam Zainulābidin
 |
 Imam Muhammad Bākar
 |
 Imam Muhammed Jāffar Sādik
 |
 Imam Kāzim
 |
 Imam Ali Musa Razā
 |
 Sayad Muhammad Taki
 |
 Sayad Baba Jamal Mujrid (of Kolhapur)
 |
 Sayad Usman Ali Mārwandi Husseni (*alias* Lall Shahbaz).

I have taken this genealogy from a rare manuscript, a copy of which was kindly given to me by a disciple of Lall Shahbaz, who believes himself *en rapport* with him.

Sayad Usman Ali is called Marwandi as he was born at Marwand in the district of Tabriz. He is called Husseni, as he was a Sayad and a descendant of Hussen. He is called Kalandar Badshah, as he is considered the greatest of those who renounced the world and devoted themselves to the Higher Path. He is called Lall (or Ruby-red), as he is said to have been called upon by his spiritual father at Kolhapur to plunge into a gigantic cauldron of red-hot oil, from which he issued forth roseate and with the bloom of heaven. He is called Shahbaz or a royal falcon, because it is said he assumed that form in order to save his friend Bahawal Hak from the gallows. In the manuscript life already referred to, it is also stated that Muhammad, during his celestial journey, saw him flying in the 7th heaven, and was told by Gabriel that he would be incarnated on earth as one of his (the Prophet's) descendants. I have with me three manuscripts full of his miracles, and the fact that so many traditions have gathered round his name, would go to show that he must have been an extraordinary man.

He is also still revered. In the official *Sindh Gazetteer*, for example, we find the following account of his shrine which is situated in the town of Sehwan in the Karachi District :—

“ There is another object of attraction in this town, though by no means of such ancient date as the old fort. This is the tomb or shrine of a much revered saint, known among the Mussulman population as Lall Shahbāz, but by the Hindus as Raja Bhartri. The tomb which contains the remains of this saint is inclosed in a quadrangular edifice covered with

a dome and a lantern, said to have been built by a former governor, Malik Ikhtiar-uddin about A. D. 1356, and having beautiful encaustic tiles bearing numerous inscriptions in the Arabic character. Mirza Jani of the Turkhan dynasty built a still larger tomb to this saint, to which additions were made by his son Mirza Ghāzi. The whole was not, however, completed till A. D. 1639 by Nawab Dindar Khan, who paved the courtyard with glazed tiles, and otherwise added to the place. The gate as also the balustrade round the tomb are said to have been of hammered silver, the gift, it is believed, of Mir Karam Ali Khan Talpur who placed, besides, silver spires on the top of the domes..... Great numbers of pilgrims, both Mussulmans and Hindus flock to this spot, not only from all parts of Sindh but from neighbouring countries as well, and it is believed that a considerable revenue is obtained from them."

This short account shows the esteem in which the saint was held by the Mussulman rulers of Sindh, and by the people generally. The *Jalali* Fakirs in Sindh do not deny that Lall Shahbāz was Bhartri Hari, and some of them go even so far as to say that Ali is merely an incarnation of *Rama*. They have an all-embracing catholicity and count the great Sufis—Mansur and Shams Tabriz—among their elect. They have, however, no great respect for the *Kadris*—followers of Abdulkādr Gilani, a descendant of Hassan who, according to them, represents the exoteric School or the School of *Law* as distinguished from the School of *Love*.

Lall Shahbaz is said to have been a friend and contemporary of Bahawal Hak whose mausoleum at Multan is as imposing as the Kalandar's at Sehwan. Bahaud-din Zikriya (for that was his full name) was a Kureshi, and in Griffin's "Panjab Chiefs" (pages 490-94) there will be found a pretty full life of this saint. Bahawal Hak was born on the 28th of Ramzan A. H. 566 (A. D. 1149), and he is said to have been a centenarian. We may take it also that Lall Shahbaz flourished in the 12th century, for the words *bākhuda* (with God) in the quatrain recording his death, yield, according to the *Abjad* calculation, the year 608 A. H. as the year of his union with God.

I notice that one of the miracles commonly ascribed to him—the miracle of raising a foundering ship from the sea—is, by Lall Shahbaz's disciples, said to have been performed by their patron saint when he was on his travels with Bahawal Hak and two other adepts. This throws some light on the transference of miraculous stories, just as another miracle ascribed to Lall Shahbāz at Sehwan and connected with Bodlo Bahār reminds one of the story of Shukr Acharya and *Kacha* told in the "Adi Parva" of the Mahabharata.

Many of the miracles can be thus explained away, but the great fame of the saint and the fact that he is worshipped by both Hindus and Mussul-

mans are an eloquent testimony to his greatness. A fair is held at his shrine which attracts thousands, and a ceremony is performed which show the belief of the masses that he was an ardent lover of God. The ceremony is called in Sindhi *Mendi láis* (or application of henna). Only three families at Sehwan have the privilege of 'applying henna'—that is of putting it near the flagstaff, and of sprinkling attar, ambergris and other scents on the turban at the head of the tomb. Of these three families two are Hindus. The Sayads have the privilege of 'applying henna' on the first day of the fair, that is, the 18th of Shaiban, the Hindu Mirani family on the second day, and the Hindu Kanuga family on the third. The ceremony symbolises the marriage (*wasl*) of the saint's soul to God, as Mahomedan brides and bridegrooms usually dye their hands and feet with henna on the marriage day.

Every one of the said families takes a new covering for the tomb with the henna. But the coverings presented by the Sayads and the Miranis go to the Toshakhana (or Stores), while the Kanugas have the right of having the old covering and the turban at the head removed, and their new covering put on in their presence.

The henna is carried by the head of each of the said families barefooted with bands of Fakirs, of dancing girls, and of musicians. The procession is like a marriage procession, and the person carrying the platter containing henna and scents, generally walks with the musicians who bring up the rear of the Fakirs and the dancing girls. On the 21st of Shaiban (the day of *wasl* or union) there is the usual Mubarikbadi (congratulations) as at a marriage.

The shrine is illuminated during the fair days and the necessary oil is supplied by the said families. The Sayads send only a seer (2 lbs.) or so on their day, but the Miranis and the Kaunga families send each 10 seers. These Hindu families light the lamps themselves.

Numerous crackers and rockets are discharged when the ceremony goes on, and in the two outer courtyards dancing and singing and music (Dhamals) are kept up on all the three days. But the morning hours are specially set apart for them, and on the 18th of Shaiban the Dhamal lasts during those hours for a watch and a quarter, *i.e.* for 3 hours and 45 minutes, on the 19th it lasts for a watch and three quarters, and on the 20th it lasts for two watches and a quarter. The Fakirs shout "Jhule Lall Mast Kalandar Jiwe Lall Mast Kalandar (Hail to the God—intoxicated Kalandar—may the God-intoxicated Kalandar live for ever) often drown the music.

The head of the tomb is to the north, and is surmounted by a gorgeous turban. Towards the west, on a shelf, are seen a Shaligram and another stone which is said to be a symbol of the Narsingha Avatar. The Mussulman custodians of the shrine call the two stones *Makhanmani* (butter and

bread) but the Hindus say they were found in the Lall's wallet on his death and they strenuously maintain that he was no other than Bhartri Hari himself in a fresh incarnation. On every new moon, they visit the shrine just as the Mahommedans visit it on every Friday night (*i.e.* according to us, Thursday night), and curious stories are afloat as to how a Mussulman, who stole the two stones, was directed by the Lall to turn back when he reached the mound of red sand south of Sehwan and to replace the symbols. It is very likely that an attempt was made to steal them, for they have been now rivetted fast in a bed of molten lead on the shelf. There is also a story of Gusai Harnamgir (a successor of Anandgir who belonged to the Giri followers of Shankaracharya) visiting the shrine every day with a Kamandalu full of liquid Bhang. The Kamandalu of Hindu Sannyasis resembles the *Kishti* which the great Kalandar is said to have borne himself in his travels, and Bhang—it is well-known—is sacred to Shiva—the favourite god of Bhartri. The Gusai visited the shrine as Bhartri's, and the Mussulmans appear to have felt rather scandalised by the offering of Bhang. The Gusai used merely to lift up the Kamandalu as an offering—stand rapt in meditation for a time, and then take it away. But one day, it is said, the Mussulmans didn't allow him to enter the shrine. Whereupon, standing in the courtyard he let loose his long matted hair which turned at once into snakes to the great alarm of the Mussulmans, and this miracle secured him access to the shrine at once and for ever. Gusai Harnamgir died only a few years ago.

Sehwan is said to be the seat of a lakh and a quarter of saints (Pirs). It is certainly full of graveyards and old mausoleums, and boasts of a fort ascribed by the Sindhis to Jayadratha, and by some English savants to Alexander the Great. It is said that when Lall Shahbaz arrived at this ancient town, he put up in the open near the site of the present shrine, whereon, in those days, stood the houses of several harlots. The presence of the saint had the effect of depriving these fallen creatures of their livelihood, for, it is said whoever went to them became for the time being a woman. It is also said that Pir Chuto, the regnant saint of those days at Sehwan, sent to the Kalandar a cup brimful of milk as a sign that Sehwan was as brimful of Pirs as that cup of milk, and there was no room for him. The Kalandar merely took out a rose from his wallet and put it on the milk, and sent the cup back with his compliments. He meant that just as a rose could float on the brimming milk, he also could crown the apex of the citadel of saintdom at Sehwan.

Chuto Pir, according to the legend current in Sindh, was so powerful that criminals stood self-confest before him, for they had only to take a little water from his pitcher, and if they were really guilty a fish would instantly leap out from their abdomen. It is also asserted that Pir Chuto

burnt no oil in his lamps but only water. The Kalandar, however, told the Pir that miracles were spiritually an obstruction, and the Pir, thereafter, reverted to the ways of ordinary human life. His shrine is supplied with oil from the Kalandar's, according, it is said, to a promise given by the latter.

If the Kalandar really deprecated miracles, it is difficult to understand why he himself performed them so often. For example, it is popularly believed that he saved the life of Bahawal Hak by a miracle. The two friends with Shekh Farid and Shekh Jalal two other saints—while returning from Mecca encamped once, it is said, outside a town, and Bahawal Hak who it is said was as beautiful as Joseph (*brif.*), went into it in order to bring some food. He took wheat flour to a house, and asked the lady of the house to do the baking for him. The lady was very handsome, and behaved like Potiphar's wife. But Bahawal Hak on refusing her overtures was not merely falsely charged with violence, but sentenced to be hanged. When, however, he was taken to the gibbet, Shekh Farid assumed the form of a deer with golden horns, and Shekh Jalal the form of a lion, in order to distract the attention of the crowd, while the Kalandar converted himself into an eagle, and pouncing upon the gibbet wrested Bahawal Hak from the hands of the astonished hangman, and soared aloft with his friend. Besides this miracle there are a host of others, *e.g.*, the conversion of pebbles into rubies for the benefit of a poor woodsman, and the conversion of the Kalandar's *Kishti* into a boat for ferrying over his friends to the mansion of a great spiritual teacher.

Passing from the saint's miracles to his poetry, we can't but admit that this latter has a highly spiritual flavour. At times, the poet rises even to ecstatic heights, and sounds a much higher note than even Hafiz or Shams Tabriz. The references to wine and wine-sellers are very few, and their meaning is quite transparent. In the third Skanda of the Bhágavata, Kapila tells Devahuti that just as a drunken person forgets if he has clothes on or not, so a God-intoxicated man forgets if he has a body or not. The wine of the Sufis means nothing more than this intoxication. But unfortunately there are some among them who, losing patience, actually resort to wine or intoxicating drugs in order to produce spiritual intoxication, and like Hazuri they come to a sad pass.

For such men our poet has many warnings. He tells them, in no uncertain voice and with great earnestness, that the path to spirituality is an uphill path, and that the goal can't be attained without absolute selfishness and absolute realization of the Soul of the Universe. Those who attain it, may read the Koran or put on the sacred thread, go to mosques or attend *mandirs*, but they remain selfless (*bikhud*) and intoxicated with the wine of unity (*wahdat*). They dive deep for pearls into the ocean of Being, and a single pearl brought up by them is worth more

than all the seven kingdoms (*Haft Iklīm*) under the sun. They can transport themselves to the times of Ibrahim or Ismail or Moses or Usif or to the age of Alexander or walk with the angel of the water of life—Khizr—or with Gabriel in heaven. To them the secret of God stands revealed, and they themselves are the secret of God (*Sirr Allāh*). To them he is ever Hazir and Nazir—ever present and ever seeing—for their self is absent, and the blinding veil of egotism is no longer on their eyes. Their heart is His house though He is *murgh la makan* the heavenly bird without a house. To those who love Him, speech is as autumnal winds while silence is as spring. Their souls, like moths, sacrifice themselves to Light, and like Bulbuls ever sing sweetly to the Divine Rose springing in the heart of selflessness. They know their Prison and their Liberator, and they know that Suffering leads to Bliss. They remember their Heavenly Friend every minute of their lives, and see none but Him in all they see. Like the musk-deer they have the heavenly fragrance in them, but unlike him they smell it also. They draw rose-water from the petals of their own blossoms, and gems from the depths of their own silence. Therefore says the poet-saint:—

فنا اندر فنا مي باشي هر دم بقا اندر بقا مي باشي هر دم

(Be every moment dead unto the things of death, and abide every moment in the Ever-abiding.)

In the *Vairag Shatakam* of Bhartri Hari it will be admitted there is much which resembles these ideas. Like the great Kalandar, Bhartri cares not for the world. The earth is his bed, his arms are his pillows, the atmosphere is his clothes, the air is his fan, the moon is his lamp, and *Wiraktata* (non-attachment) is his wife. To the knower and lover of Brahma, the three worlds are like a fish to the ocean. The birds of the air sit in his lap and drink the tears of his separation. He calls upon his mother Earth, his father Wayu (or the Winds), his friend Light, his kinsman Water, and his brother Ether to take him to his Lord and theirs. He sees no difference between Vishnu and Shiva though for his meditation he may prefer one form to the other (Bhartri himself preferred Shiva's). He realizes that the substratum of his Being is All in All, and the fetters of the world then fall off and he is free.

The Hindus, therefore, are not far wrong in worshipping the Kalandar as Bhartri Hari, for he represents clearly the same School of thought. I may add that there is a manuscript Persian book called *Diwan Rājā* which is ascribed to Lall Shahbaz, and it may be that this has also helped to strengthen the popular belief that the Kalandar was an incarnation of Raja Bhartri Hari.

I trust this introduction will explain the great attraction which what

the Hindus call *Sannyas* and what the Mahommedans call *Fakiri* possesses for ardent minds, and throw some light on the following authentic story.

THE STRANGE STORY OF HAZURIWAHAD-SIDHU

(as narrated to a Court of Session.)

Hazuri at the Mud Gorge.

I was born at Mogaghel in the Ferozpur Taluka of the Ferozpur District in the Panjaub. My father was of the Mochi tribe. He earned his bread by shoe-making and sometimes by cultivating land. I am now thirty-five. I left my home about 18 years ago to find some employment. I came to the Nari Mud Gorge and worked there on daily wages. But I fell seriously ill—and my father came all the way to the Gorge to fetch me back to Mogaghel. My mother Kauri—who is still alive—nursed me back into health. But my father died shortly after my recovery, and the pangs of hunger drove me once more to the Mud Gorge where I was sure of employment.

HAZURI IN THE MACH HILLS.

From the Gorge I went to the Mach Hills. They are 80 miles from Rindli, and are near the Bolan Pass. I quarried in the rocks at Mach for about twelve years—and what do I quarry in now? I am now a Fakir. You ask me why I became a Fakir? It is a long story, a very long one.

HAZURI LEARNS A KALĀM OR A MYSTIC UTTERANCE IN THE MACH HILLS.

I came across a holy man Nathu Shah by name. He taught me to repeat the following Kalām :—

انت الهادي انا الحق
 سبيل الهادي الله هو
 يا محمد يا رسول
 يا محمد يا رسول
 مين اكيلا منزل دور
 تيري پيڑي سان دا پور
 پار لگادو نبي رسول

'No guide have I but Thou, O Thou Great 'I am.'
 Thou art the Guide of the Path, Thou art the only God.
 O Muhammad, O (High) Messenger.
 O Muhammad, O (High) Messenger.
 I am alone and the goal is far off.

Thine is the ferry, we are the passengers.

Ferry us over O Prophet, Oh (High) Messenger.

And he told me : "Repeat this Kalām. Repeat it with thy heart and soul. Let it repeat itself in your blood and breath and brain, and you will have a vision of the Prophet. When you have that heatific vision, ask for three things. Say : "O Prophet, when I die let me have no trouble, when I get into the grave let me have no trouble, when I come to the Alsarat bridge, sharp as a razor, thin as a hair, may I have no trouble, and may I be under the standard of Imam Hussen." I asked Nathu Shah : "When I meet the Prophet, by what sign am I to make out that he is the Prophet ;" and Nathu Shah said : "Son, the sign is that when you see the prophet, the whole world and all it contains will become as white as a well-washed cloth."

HAZURI WANTS TO BECOME A FAKIR. HIS FIRST DISAPPOINTMENT.

I said to myself : "I have served my belly so long. Let me see if there is anything in this *Kalām*." I continued to quarry for five days more, and I repeated the Kalām with fervour. On the sixth day, a Nanga Fakir came and sat in my hut. He had only a single cloth on, one-half of which was on his loins, while the other half was on the upper part of his body. I told him : "Sir, make me a Fakir." He said : "Very well, come with me." The people in the quarries told me to remain with them, and I would get a Rupee per day as wages. But I said "No." I had done twenty-five Rupees worth of work, and getting those 25 Rs., I spent 7 Rs. on tickets, and I and the Fakir came by train to Rindli. We then paid a Rupee more, and by a ballast train reached Sibi. There I took tickets for Karachi, by desire of the Sayad, and at Karachi I handed over my turban and my other clothes to him. The Sayad went to the Bazar, and on his return I asked him what he had done with them. He said : "I have given them away in the name of God." I said "you have done well." But shortly afterwards some policeman came, and asked the Sayad for how much he had sold the clothes, and he said 'for a Rupee and a quarter.' I then told him : "Why did you tell a lie? You said you had given them away in the name of God. I am no longer going to be your associate. Go away at once." I then gave up the Sayad's company, and began to work at Karachi in order to earn my livelihood.

THE RESOLVE RENEWED. HAZURI AT MANGHO PIR.

Then it occurred to me once more : "You were working before, and you have taken to work again. Become a Fakir." Once more I gave away all my belongings in the name of God, except a *chādar* and a loin-cloth, and went to Mangho Pir. I was ashamed to beg, and for 10 days I lived on raw dates.

HAZURI'S FIRST DREAM.

Then in a dream I got an order to go to Pir Abbas at Nangar Tatta. I hadn't heard the Pir's name before. I heard it for the first time in my dream. I went to a shrine called after Pir Abbas at Nangar Tatta, and there I took to repeating the *Kalām* of Nathu Shah. I used to repeat it at night, and fall asleep in the early hours of the morning.

HAZURI RECEIVES A KICK. HIS SECOND DISAPPOINTMENT.

Nothing happened during six days. But on the seventh, while I was asleep I received a kick from a booted figure who said: "You are not fit for a Fakir's life. Go and work. In the morning hours when you should pray, you are asleep!" I saw the booted figure in a dream, but when I awoke I found the mark of the blow he had given me, and I have it still on my hips. I fell ill, and felt pain in my bones and wasn't able to walk. Then some Fakirs in the name of *Allah* took me to the Hospital at Tatta. For fourteen days I was there, and I was fed.

HAZURI HEARS A VOICE.

After the fourteen days, I heard a voice in my dream saying: "Go to the shrine of Pir Abdul Wahāb. Hazrat Pir Dastagir's son." I hadn't heard the name of Pir Abdul Wahāb before. The voice said the shrine was in the Koris' Mahla at Tatta. I went to that shrine, and an order came to me there in a dream: "Plant a garden here, and water it, and you will obtain *Fakiri*." For ten months, therefore, I planted trees and watered them. The shrine was desolate and lonely when I went thither, and I did my best to make it smile a little.

HAZURI'S FOOD EATEN BY A DOG.

After the ten months, the word came to me in a dream: "Your food has been eaten by a dog," and I understood my share of *Fakiri* was gone, but I didn't understand why I had lost it.

HAZURI IN THE SLOUGH OF DESPOND.

Then the thought occurred to me: "Why should you live, you had better die." There are mausoleum and graves within 24 miles of Tatta, and I wandered among them. It occurred to me: "Take no food, drink no water and no *bhāng*. It is better for you to die." For three days I remained at Abdullah Shah's *makān* and took no water or food during that period.

A CHEERING DREAM.

Then a voice said to me in a dream : " Your service is accepted. Go to the Kalandar's shrine at Sehwan." My heart leapt with joy, and I went on foot up to Hala, and there met a Fakir, Sādikali, who accompanied me to a Railway Station, and paid nine annas for my ticket. We both got into a train, and arrived at Sehwan. The annual fair at the shrine of the Kalandar was in full swing, and Sādikali ordered me to bring water to the Fakirs in the fair, and I went on distributing water to them. I did this for three days.

JOURNEY TO GĀJĪ PĪR IN THE NAI GAJ HILLS.

Once more a word came to me in a dream. This time it was : " Go to Gāji Pīr," and I went to Gāji Pīr, and the Khalifa there told me to go to the village of *Suparda*, and I would get not one live Pīr only, but a whole village full of such Pīrs. Supardah is near *Bhān*, and it was 10 miles off. I left one morning, and reached it in the evening.

"GIVE UP YOUR LIFE AND YOU WILL GET FAKIRI."

I noticed a Sayad's flagstaff. It was a very big one, and I went and sat by it. A little boy Hussen Shah came there, and said to me : " Tell me all about yourself," and I told him everything. He then said : " If you give up your life, you will get Fakiri." I said : " I will give you my life." He said : " Don't give it to me : Give it to my father." He took me to his father, Juman Shah, who was hewing wood with an axe. I said : " Sir, give me the axe to hew wood, you are a Sayad." I then hewed wood for him, and he told me to take the faggots into his *Haveli*, (women's quarters). I said : " How can I go into your *Haveli*? I have no clothes on except this lūng (loin-cloth)." He said : " There is no privacy in my family. You are my son. Go in." I said to myself : " You have come here to gain *Fakiri*. But your lives are cast again among the things of the world, for here are children and women."

HAZURI'S HEAD AND BEARD CLEAN SHAVED.

The next evening Juman Shah told me : " Son, you had a dream at Mangho Pīr. I met you there. You had a dream at Tatta. I met you there. You had a dream at the Kalandar's shrine. I met you there. You had a dream at Gāji Fakir's shrine. I met you there.* At four places you received orders. It was I who gave you those orders." I said : " Tell me of some sign. What sign did you give me." He said : " I gave

* It will be noticed that Hazuri has mentioned no dream at Gāji Fakir's shrine ; but probably he had one there.

you a kick on the hips with my boots. That sign alone is sufficient." I had told everything to his son, including the kick. Juman Shah continued: "I will make you a *Talib* (seeker after God). I will make you a *Fakir*." He then had my head and beard clean shaved, and put a cloth round my neck to serve as a wallet, and made me a *Fakir*. He asked me if I would take to study. I replied in the affirmative. He then made me commit to memory the whole (spiritual) geneology of Kalandar Lall Shahbáz.

FAKIRI A HEAVY BURDEN. HAZURI GOES THROUGH THE ORDEAL OF FIRE.

But still no vision came to me, and I said: "Oh my Murshid (spiritual guide), you have had my beard and head shaved, but I haven't gained *Fakiri*." He then said: "*Fakiri* is a heavy burden. It is a burden, son, you won't be able to bear." Then at night he lighted a bon-fire and said: "If you really seek *Fakiri*, fling yourself into this fire." I flung myself into it, but just as I fell into it, he cried out: "Get up, come out;" and I replied: "I have thrown myself into it, you may lift me up; I won't get up and won't come out." He then raised me up, but not before my right side had got singed.

A MIRACULOUS CURE.

Next morning the villagers seeing the burns asked me: "How is it your whole side is scorched? Your Murshid apparently has no stuff in him." I then said to myself: "He, my Murshid, is a Sayad's son, what matters it if I burn to death at his behest." I then went to the Sayad's *Haveli*, and the Sayad, my Murshid, applied his spittle to my burns, and his gentle lady applied a little oil, and they were healed instantaneously. Only a small mark remained near my right shoulder.

THE SECOND ORDEAL, THE ORDEAL OF SILENCE.

Then I told my Murshid: "Oh Murshid, I fell into the fire but I didn't get *Fakiri*." He said: "Do you sleep to-night and you will get *Fakiri*." I accordingly slept that night, and I dreamt that three corpses would be brought for burial in our cemetery, for my Murshid owned one, and the flagstaff was there, and his *Haveli* was only at a little distance from it.

In the morning, I told the village people of my dream, and really and truly only three corpses were brought to the cemetery for burial. Then my Murshid said: "Oh you rascal—you have been asking for *Fakiri* again and again, and I have given you only a little of it, and lo and

behold you begin to babble and to predict that only three persons would die in the village to-day. You are not fit for *Fakiri*. Go and live in the work-a-day world." But I did not leave him.

A DOG APPEARS AS A MAN.

Next night I had another dream. I saw a man who said, 'Give me your hand.' I gave it, and I awoke and found a dog's paw rested in my hand. It was my Murshid's dog, and my Murshid said: "You scape-grace, even my dog has the power of appearing to you as a man. Be on your guard, and restrain yourself and reveal nothing, if you want to be a Fakir."

ANOTHER TRIAL OF FAITH.

Some days later, I again told him: "I have seen many dreams, but you haven't given me *Fakiri*." He said: "Work and serve and I will give you *Fakiri*." I asked him what service he demanded of me, and he took out a sword, and said: "This is a Sayad's child, cut him up into pieces." The child was another Sayad's. I was about to cut him up when my Murshid called out: "Don't" and I didn't, and came back to the Murshid.

'WORK AND SERVE.'

There were four Sayads' *Havelis* in all, namely, my Murshid's, Haji Shah's, Taj Mahmad's and Ibrahim Shah's. My Murshid had only two sons, Ahmad Shah and Hussen Shah. Haji Shah, who was my Murshid's brother, had four sons, Parial Shah, Madari Shah, Maluk Shah and Abulfatah. Taj Mahmad had two sons Mehr Shah and Kasimali Shah; and Ibrahim Shah had also two sons, Bhawan Shah and Mahmud Jamal. Taj Mahmad and Ibrahim Shah were kinsmen of my Murshid. There was a fifth Sayad, Mahmad Shah, who was a *taliib* (disciple) of my Murshid. I had to fetch water and fuel for all the four *Havelis*, and live by begging. I served them for three years or two and a half.

HAZURI DIES AND COMES TO LIFE AGAIN.

At the end of that period, my Murshid told me one day: "Come here that I may kill you." I said: "Very well, kill me." I lay down by his fire-place. His family were there. As I lay down he drew his sword, and I fell into a trance, and in that trance I saw a fair held by women in which there were only three or four men, and all the men and women were saying: "There is no man and there is no woman. He gets *Fakiri* who sees the One in both and both in the One." Then there was a shout: "He who wants *Fakiri*, let him take off his lūng, let him make his soul

naked as a new-born babe." I took off my lūng in the trance, and I awoke and found it was still on me. I hadn't seen my mother or any *Fakiri* in the dream.

ALLAH ALI. JUMAN JATI JUMAN BUKHARI.

When I awoke I found myself in the midst of the Sayad's family. and Ahmed Shah one of my Murshid's sons, said: "I am your Allah, I am Ali." I said: "Very well. If you are my Allah, if you are Ali, you are so." Allah and Ali are one and the same. Hussen said: "I am the youth who met you at Mach."* My Murshid said: "I was Juman Jati in my former birth, and my mausoleum is at Sehwan. I am now Juman Bukhari," I said: "Is that true?" He said: "Yes it is the truth." I then said: "Oh Murshid, I became your Murid (disciple) in order to have a vision of the Prophet. Up to date I have had no such vision." He said: "Son, you will meet the Prophet," and he directed me to go out of the village and beg. I said: "Where should I go." He said: "Go to Bhan."

HAZURI FALLS.

So I went to Bhan, and got about four annas by begging, and instead of returning to my Murshid, I spent them on *Bhang* and *Charash* (Indian Hemp) and feeding a man more distressed than myself. I passed a day and a night at Bhan, and proceeded thence to Dadu, and after a stay of two days there, to Ranipur, and thence to Khyrpur and Baburloi.

"WHAT IS THE VOICE COMING FROM GOD'S GODHEAD."

In the pedigree taught to me by Juman Shah occurred the name of Malang Shah. You want me to recite the pedigree. I will recite it, but you must not take it down.† Well, then, at Baburloi, I saw an old Fakir with his beard and head shaved, and with only a loin-cloth on, and his

* Hazuri, it will be observed, has said nothing on this point in the foregoing chronicle.

† The recitation ran thus: "Whose *talib* is Hazuri? Allah's and the Kalma's: Juman Shah's. Whose *talib* is Juman Shah? Allah's and the Kalma's: Zulfikar's (Kalma is the famous Mahommedan creed: 'There is no God but God and Muhammad is His Prophet). The same question was put about everyone of the spiritual hierarchy, everyone was called the *talib* of Allah and of the Kalma, and the name of his spiritual father was then mentioned. The pedigree was a long one and its recitation occupied about half an hour. Malang Shah was Juman Shah's Murshid's Murshid who traced his spiritual descent from Lall Shahbaz. Lall Shahbaz himself was spiritually descended from a long line of saints mentioned in the pedigree. Hazuri objected to its being reduced to writing as the correct recitation of the pedigree is apparently a pass word or Shibboleth among *Kalandars*.

name was Malang Shah. He was sitting in a Saint's shrine situated in a cemetery, and I sojourned with him for three or four days. Then one night he said: "What is the voice coming from God's godhead." I said: "Oh Murshid, I hear nothing." He said: "Son, you are impetuous and impatient. Fakiri is yet at a great distance from you." He then told me that for 12 months he had, at Shikarpur, taken no food except milk. I said: "Sir, I am off." He said, "Where to," and I replied "to Rohri."

IN THE SLOUGH AGAIN.

At Rohri, I went to the shrine of Sakhi Dīn Panāh, and divested myself of all the outward insignia of *Fakiri*, the *nafl* or small trump, the *manio* or coral, the Kangan of *hartal* or armlets of yellow orpiment, and one or two *gānds* or threads worn round my neck, which my Murshid had given me. I gave them to the Fakir at the said shrine, and I told him: "I am going, I won't take food and I will die. I haven't received *Fakiri*. These things are of no use to me." My old clothes I gave away to sweepers, and with nothing but a loin-cloth on me, I came to Shikarpur last winter.

A FOURTEEN DAYS' FAST AND A VISION OF KALANDARS, HINDU AND MAHOMMEDAN.

There is a Hindu temple near Alif Shah's tomb and the Shahi Bāgh, and by that temple I fasted for fourteen days, taking only dates, and sometimes a little milk if it was brought to me. On the fourteenth day a voice came to me in a dream: "Arise, you will now have a vision of the Prophet." In the dream I beheld a fair in which were all my Murshids from the first to the last, all the Murshids named in the pedigree. I rejoiced to see them, but two Hindus came up and beat me with a club saying: "Get up, you have sat near our door and caused sin to defile us. Get up and we will show you the Prophet." The Hindus wore coarse black sack-cloth, and they had the appearance of Kalandars. I said to them, in my dream: "You have beaten me, and I have starved. Tell me where I can meet him." They said: "Go to Alahrakhio Nidhān Khan's village, and there you will see the Prophet."

HAZURI NURSES A SICK KALANDAR.

I made inquiries and found my way to that village which was 10 or 12 miles from Jāgan, and 6 miles from Jacobabad. I went to Alahrakhio Nidhān Khan's *otak*, and there I found a Fakir, Miskin Shah, who was lying very ill. I removed his ejecta and tidied him and nursed him well. Late at night he asked for a little water, and I gave it to him. He then passed away.

A KALANDAR'S BELONGINGS.

Alahrakhio gave me all his things, namely, a pair of tongs, a *Kishti* (a boat-like bowl for begging), a rosary, a cup, a kettle, a *lota* (water-jug), a blanket, three quilts, a cot, thirteen *darries* of grain, also a *nafl* (trump). When I got these things, the Baniyas said that Miskin Shah was indebted to them in 5 Rs., and I gave them 5 Rs. worth of grain. Two *darries* fetched a Rupee. I gave the *Kishti* to a man who, in the name of God, asked for it, and I gave away all the other things also except the *nafl* and the kettle which I left in Nidhan Khan's *otak*.

HAZURI BECOMES A WATER-CARRIER IN THE NAME OF THE LORD.

I said to myself: "You gained these things, but not yet the vision of the Prophet. Your master has told you everything, will be like white cloth, and there will be light when the vision comes." Nathu Shah had told me so. It then occurred to me: "Fetch water for people: That way you will get the vision;" and at four *otaks*, Nidhan Khan's, Dilmurad's, Alisher's and Mubarak Khan's, I used to fill the earthen pitchers, fourteen in all. I used also to give help to both Hindus and Mussulmans in drawing water from a well which was about 100 paces or so from Nidhan's *otak*. And for three months I performed this service.

HAZURI SEES EVERYTHING WHITE IN THE VILLAGE OF PRAYER.

Then one day when I sat face to face with one Abdul Razak Sayad (who had an *otak* near the four *otaks* and whom also I used to serve) I saw everything white. I used to beg *charash* for the Sayad, and to pound Bhang for him and to shampoo him. He used to drink 5 or 6 annas worth of Bhang every day; and he used to abuse me and say: "Go away from my house," but I went on serving him, for I had great faith in him. You ask why. Hazrat Dastagir had eleven sons,* Abdul Razak, Abdul Wahab, Abdul Aziz, Abdul Jabar, Abdul Ghafur, Shamsuldin, Abdullah Shah, Isa, Ibrahim, Mahmud, Yahaya, Abdul Ghani, Halima. There might have been thirteen if the names I have given are thirteen. I haven't been allowed to smoke in the Jail, and my memory too may be at fault. At Nagar Tatta the shrine was Abdul Wahab's, and there I had been told I would see live Pirs. So I put faith in Abdul Razak. Alahrakhio's village was also called Nimāzān Gam (or the village of prayer).

* Dastagir is the name of Abdul Kadir Gilani who was 11th in descent from Hassan. He had only two sons Ali Muhammad and Abdul Wahab.

HAZURI IS TOLD TO KEEP A VIGIL.

I saw everything white, but I didn't see the Prophet. So I said to Abdul Razak: "Why is it I don't get *Fakiri*." He said: "Go to Rohri. There you will find a cave of Shah Shakar Ganj. Do you keep a vigil there for seventeen days."

THREE SHARAI (LEGAL) GASHES.

I then started for Rohri. I came to Shikarpur and passed two or three nights in the Imambara. Leaving Shikarpur I came to the village of Hanbāh near Chak on my way to Rohri, and as a fair was being held at the village, I passed two nights at Mahmud Shah's *otak*. On the third day, I went to the *makān* of the Sufis. There I met at mid-day one Shauk Ali Wd. Bakshali Khukhrani, a native of the Makhi Belo in the Singhoro Taluka and a Murid of Kadur Muhiyuddin Mahbub Subhani Dastagir of Karbala. Faiz Mahomed Gilani, Dastagir's Khalifa, lived at Hambāh. Shauk Ali's father was a Murid of Mian Abdul Satar, a Sufi Fakir at Jhok who was himself a Murid of Dastagir. Shauk Ali used to graze cattle before he became a Fakir. The Sufi Fakirs of Jhok taught him to repeat the name of God, and he was in their society for two or three years before he turned his thoughts to Allah and started on a tour. He had not seen God as He is, or seen the Spirit of God in himself, the great Inbreathing Spirit, or ever enjoyed the ecstatic vision, and after conversing with me apart and hearing of the miracles my Murshid had wrought, he told me: "Oh Fakir, give me a little of your spiritual earnings and of your Murshid's spiritual earnings. Let me have only 2 Rupees out of your wealth." I said: "I haven't a pie, my son. Go fetch water for the thirsty for 12 months together. If you can't do that, go beg bread and feed the poor and dogs, and Maula Ali will give you wealth." He said: "I don't want to work for 12 months. I want the wealth at once." I said: "My Murshid is omnipresent. If I give you three sharai gashes on the throat, you will be ushered into his presence, into the presence of Maula Ali, into the presence of Allah and you can then obtain as much treasure as you like." My Murshid had told me that he had drawn his sword three times * across my throat according to Sharai (law) at the time I had lain by the fire-place. I had reposed complete faith in him. So I had felt no pain, and by my Murshid's power, there was no cut visible. I wanted to try Shauk Ali's faith. Had he allowed me to give him the third cut, he would have seen his soul, and he would have risen from his body, and would have come to life again. My Murshid was present with

* Mahommedan butchers when slaughtering animals cry out: "In the name of the Lord the most Merciful and Compassionate" and then give three cuts.

me everywhere and his mystic power is infinite. He is with me here. He was with me when I led Shauk Ali to a tamarisk tree on the southern bank of the Hanbāh wah, and took off the knife hanging from a leather girdle round his neck, and used by him generally for cutting mangoes and peeling onions. It was not sharp and was somewhat indented. I told him I would sever his throat with three cuts according to law. He lay down under the tree and closed his eyes, and I drew the knife once across his throat and he said nothing. I drew it a second time and he cried out, "Stop, I don't want to see Allah or Ali" and I stopped at once, and said: "Oh you unfortunate one, if you want me to stop, I stop."* Allah and Ali are one and the same, and our Murshid is our God. Yes my God is Juman Shah.

HAZURI IS ARRESTED.

What did Shaukali do? Why he walked up with me to a *pipal* tree south of the *makan* and lay down there while I went into the *makan*. The villagers put antimony into his wound to stop the bleeding, and they informed the Police. Shaukali made no complaint against me, but I was arrested and he was taken to a Hospital.

BHANG AND CHARASH.

Used I to take a good deal of *Bhang* and *Charash*? O yes, latterly, I took a deal of both at Allahrakhio's, and at Shikarpur and at Mahmad Shah's fair. At Allahrakhio's I used to get intoxicated with *Bhang*, and take 2 or 2½ annas worth of *Charash*. For days and nights sometimes, I smoked *charash* so as to get intoxicated, for during my intoxication little boys with the faces of cherubim used to appear before me and prattle sweetly. Sometimes I used to see a fire as it were in my heart. No, I usedn't to see any cherubim, I used to hear their sweet voices. I see only my Murshid. I see him only when I am in straits. He is now hearing what I say. I don't see him, but I hear his voice calling 'Hazuri Fakir.' He doesn't say "you have done an evil deed." He says: "What do you care?"

"IF YOU WANT TO HANG ME, HANG ME SOON."

You ask how much of *bhang* and *charash* I took on the day I tried the faith of that lily-livered, craven-hearted Fakir Shaukali. Why, no end of

* Shauk Ali who corroborated Hazuri said: "I have seen Jugglers drawing a knife across a boy's throat, and I have seen blood issue and then the Juggler's incantations put a stop to the blood, and there is not even a scar seen and the boy operated upon turns out as well as before. That is done by means of illusions. I had understood I would feel no pain at all. As soon as I felt pain I cried out 'Stop' and he stopped."

bhang certainly. Whoever pounded *bhang* and offered it to me had no refusal from me: I took all that was given. If you want to hang me, hang me soon. That is all I want. What have I to do with the outer world?

HAZURI FORSWEARS BHANG AND CHARASH AND GOES
TO A CAVE.

Can I give up both *bhang* and *charash*? Yes, I can, provided I am allowed to smoke tobacco. If I can't get all the three, let me have at least tobacco. Why doesn't my Murshid supply me with tobacco? He soars to heaven on the wings of ecstasy. What has he to do with such things? Is it possible for me, you ask, to forswear *bhang* and *charash* in the name of all the Murshids whose names I have recited? Yes, I forswear both in the presence of all my Murshids. The police arrested me though Shaukali made no complaint. I have been in jail. I was told I had attempted to murder Shaukali. But the doctor said I hadn't injured the windpipe or the gullet or any important blood vessel but had merely divided some of the small arteries. I caused only a little hurt to Shaukali by his consent to try his faith, and you say I can go. I go to the cave of Shakarganj to keep my vigil and promise once more never to take *bhang* or *charash*. So help me my Murshid! So help me Ali! So help me Allah!

“Give up thy life if thou wouldst live”

“Raise the stone and there thou shalt find me: cleave the wood and there am I.”

(Recently discovered sayings of Christ.)

طالب العقبى مونث

طالب الدنيا مذكر

طالب المولى مذكر

Whoso seeketh the world is of the lowest (spiritual) gender. Whoso seeketh heaven is feminine. Whoso seeketh the Lord is masculine.—(*Sufi Proverb*).

IV.—*Notes on Tamil Words and Ways.*—By A. C. CLAYTON.

[Received 18th October, 1898; Read 4th January, 1899.]

At the last census, the number of persons speaking Tamil was returned as fifteen millions, but it must not be thought these all constitute one race. On the contrary the people speaking Tamil may be divided into three very distinct classes. There are Brāhmans with Aryan blood in their veins, who use many Sanskrit roots and affect a Sanskrit pronunciation of Sanskrit words which have been naturalised in Tamil and have acquired a new pronunciation in the process. For instance *Bhūmi* (earth) is *Būmi* in ordinary Tamil, and *Samudra* (sea) is *Samuttiram*, but many Brāhmans keep to the Sanskrit pronunciation of the stem, though they add the Tamil terminations. Next to the Brāhmans comes the great mass of Vellālas, who are a most highly respected agricultural class, chiefly Saivites, and who speak very pure Tamil, and no other language. Indeed, there is an old Tamil, saying that 'a Brāhman's Tamil and a Vellālan's Sanskrit are both full of faults'—(*Pōrppān Tamirum Vellālan Samskiruthamum varuvaru*). Below these come the mass of labourers, chiefly Parayans, and the jungle tribes. Though the greatest and most beautiful of all Tamil books, the *Kural*, was the work of a Parayan, there is little trace of beauty in the speech of modern Parayans, and the language of Vēdāns and Villis and other jungle-folk is hopelessly corrupt. Of course this does not profess to be a complete account of the Tamils, but roughly speaking the three-fold distinction that I have indicated must be observed, otherwise considerable confusion will occur, and the customs which the now Aryanised Brāhmans have borrowed from original Brāhman invaders may be mistaken for true Dravidian, or, on the other hand, the fears and beliefs of the Villi and the Parayan may be confused with the higher faith of the Vellālan or Brāhman. In dealing with Tamil customs and proverbs, therefore, it is of the utmost moment to find out by which class or classes of the Tamil community they are observed or used.

A very peculiar festival is observed at a village called Periyapālayam some sixteen miles from Madras. It was formerly attended by Chaklis (leather-dressers) Pallis and Parayans only, but I am told that the number of Vellālans and even Brāhmans who attend the festival has considerably increased of late years. The festival is held in honour of a goddess known as Bavaniyammāl, and the homage rendered to her is two-fold: her worshippers sacrifice some thousands of sheep on the river bank outside her temple, and, entirely divesting themselves of their garments and covering themselves with bunches of the leaves of the *neem* tree, they perambulate the temple. Except on the five Sundays, usually in July and August, on which the

festival is held, the goddess is comparatively forsaken and is said to be a vegetarian, but on the five festival Sundays she is said to be as greedy for flesh as a leather-dresser's wife, and a story is told to account for this which is practically as follows :—

There was once a *rishi* who lived on the banks of the Periyapalayam river with his wife Bavani. Every morning Bavani used to bathe in the river and bring back water for the use of the household. But she never took any vessel with her in which to bring the water home, for she was so chaste, that she could form a water-pot out of the dry river sand and take water home in it. But one day, while she was bathing, she saw the reflection of Indra's face in the water, and could not help admiring it. When she returned to the bank of the river, and tried to form her water-pot of sand as usual, she could not do so, for her admiration of Indra had been the ruin of her power, and she went home sadly to fetch a brass water-pot. Her husband saw her carrying the brass pot to the river, and at once suspected her of unchastity, and calling his son ordered him to strike off Bavani's head with his sword. It was in vain that the son tried to avoid the hateful task ; he had to obey his father, but he was so agitated by his feelings that when at last he struck at his mother, he not only cut off her head, but that of a leather-dresser's wife who stood near. The two bodies lay side by side. The *rishi* was so pleased with his son's obedience that he promised him any favour that he should ask. To his great anger his son at once begged that his mother might be brought to life again, but he was compelled to keep his word, and told his son that if he put his mother's head on her trunk she would live. The son tried to do so, but in his haste took up the head of the leather-dresser's wife, and put that on Bavani's body. Leather-dressers are flesh-eaters, and so it happens that on the appointed festival days sheep and cocks are offered to the goddess. It may be noted that the sheep must be killed at one blow. Two blows would defile it as a sacrifice.

As to the wearing of the *neem* leaves I have been unable to get any explanation. The people who do it, do it in fulfilment of a vow made in time of sickness. Thus a woman ill of fever will vow 'to wear *neem* at Periyapālayam' if she recover ; or a man with dysentery will make the same vow. In some cases a villager will make the vow on behalf of a sick cow, and the animal will be brought and bathed in the river, and clad in *neem* leaves and led round the temple, just like any other worshipper. The act is a thanksgiving for mercies received, and is not an attempt to propitiate the favour of the deity. It thus differs from somewhat similar scenes elsewhere. It is said, for instance, that at a shrine some distance from Shimoga, in the Mysore State, women walk round the temple completely naked, but there the object is to obtain children, not to give thanks, and the ceremony

is performed by very few; whilst at Periyapāyam *neem* is worn by hundreds. The *neem* is chosen for several reasons. Its thick foliage makes it a very good covering, its holiness makes it particularly suitable for use at a festival, it is extremely plentiful at that season of the year, and very common at Periyapālayam. On the other hand it contains a bitter oil and gives off a bitter smell and many of those who wear it suffer severely from nausea, the more so as the bathing in the river and the dressing in *neem* and the procession round the temple must all be done fasting.

The *neem* is put to quite another use in parts of this District. When cholera is about, people of all classes cut down small branches of the *neem*, and some lengths of a thin, jointed, creeping, cactus-like plant generally found growing near prickly-pear, called *perandei* in Tamil. These are put in all the pathways leading from infected villages. The cholera-goddess, sometimes called Gangamāl, (Ganga-māi?) must journey on the paths, she cannot go across country, and the holy *neem* and the *perandei* will stop her, as she cannot pass by either. I do not profess to give the rationale of this, but the custom which I have often noticed is of interest in the study of the beliefs connected with sacred trees. I am not aware that the *perandei* is used in any other ceremonies.

Perhaps I should add that the *neem* tree is called *veppamaram* in Tamil, and is generally known to English people in South-India as the Margosa.*

**Asadirachta indica*. Ed.

V.—*Note on a sacred tank at Amolar, tahsil Chhitramau, district Farukhabad.*—By CHARLES A. SILBERRAD, B.A., B.Sc., I.C.S.

[Received 26th October, 1898; Read 4th January, 1899.]

On the north side of Amolar is a tank of very ordinary appearance but which is said to have the power of deciding between truth and falsehood. If two disputants bathe in it and then swear to their statements as correct at the shrine in the Zamindar's house near by, he who has sworn falsely will die within eight days. It is said that no one now-a-days will agree to this test. The tank is known as the Laḡhā Tāl.

This village of Amolar is a large and old one with an extensive 'khera.' The villagers say that Rāja Amrik, "a Bhil," was the founder, that he was followed by the "Bihars," to whom are ascribed all 'kheras' in that part of Farukhābād district, but of whom no one seems to know more than the name and that they came "from the west." Then came one "Chathar Sāl, a Rājput."

Since then I have been transferred from the district and unable to make further inquiries. At Amolar occurs much carved red Agra stone of the usual character, and I found a small carved image in soap-stone, which the inhabitants called "Debi." What it really is I cannot say.



VI.—*Shagūn, or Rain-omen.*—By CHARLES A. SILBERRAD, B.A., B.Sc.,
I.C.S.

[Received 26th October, 1898 ; Read 4th January, 1899.]

The following account of a *Shagūn* or method of divining whether rain would fall or not was given me by the Tahsildar of Chhata (Lekhraj Singh Thakur) in the district of Muttra in the North-Western Provinces. It was performed at the end of September this year [1898] when owing to their having been no rain since early in the month and much less than the average up till then the cultivators began to feel anxious about the prospects of their Kharif harvest and Rabi sowings. The omen deduced was bad and so far (Oct. 24th) the prediction has turned out correct and there is little present prospect of it being otherwise.

I also give (in vernacular and English) two songs sung at the time of taking the omen. They are in the Braj dialect, with which I am personally not acquainted, but I have got them translated, I think, fairly accurately. Both are interesting as invocations of Indra and his queen, who, I am told, is taken very little heed of except when drought is threatening.

The first hymn is an ordinary invocation, the second partakes more of the nature of a reproach—the sum and substance of it being that now all nature is ready for the rain yet “thou who art the daughter of justice and bride in the family of mercy dost not bring it.”

At night several old women, especially widows of good moral character, meet together and go towards a dhobi's (washerman) house singing songs of prayer, and when a short distance from the house the party stop and one only goes up to it and asks for water in a lamentable voice.* If the dhobi quickly complies with her request it is thought to be a good omen if not the contrary. Directly the dhobi having given her the water turns his back, the woman throws the pot on the ground saying that she would not take water of a dhobi, abuses him and returns to the other women. This same performance is then repeated at the houses of a 'Máli' (gardener), 'Kumhár' (potter) and 'Rangrez' (dyer).

Next at midnight these women go to some well outside the village and four of them stretch a 'chadhār' (sheet), the property of a good man, over the well. The rest go on singing, while one woman peeps into the well and calls for water. If the sound of a frog moving inside the well is heard it is considered a good omen.

On other occasions the oldest woman of the company goes to the well and sleeps beside it alone. If she dreams a good dream the omen is good.

* This rain-compelling custom may be compared with a somewhat similar one amongst the Koch tribe of N. Bengal and Assam recorded by Damant in *Indian Antiquary*, circa 1875. Ed.

HYMN I.

Now come in torrents, O Indra Rāja in this land.
 I will give thee, O Queen of the clouds, a sandal chair to sit upon, and wash thy feet with milk.
 Now come in torrents, O Queen of clouds, in this land.
 I will cook white rice, O Queen of clouds, for thee ; I will cook husked dāl (split 'urd') and green mungorī (a preparation of 'mung') for thee ;
 Now come in torrents, O Queen of clouds, in this land.
 I will prepare curd from brown buffaloes' milk and mix with it a scaleful of sugar.
 Now come in torrents, O Queen of clouds, in this land.
 I will heat a vessel full of ghī, and fry four 'pāpars' (thin cakes) in it for thee ;
 Now come in torrents, O Queen of clouds, in this land.
 Now that thou hast been well supplied with good food, I tell thee where to rest and taste thy sweetmeats.
 Now come in torrents, O Queen of clouds, in this land.
 There is a lofty upper story made of bricks for thee, where a lamp burns all night long.
 Now come in torrents, O Queen of clouds, in this land.
 The day has dawned whilst I have been sleeping, how shall I go home ?
 Now come in torrents, O Queen of clouds, in this land.

HYMN II.

The plaster has left the walls (*i.e.*, through the intense heat and drought).
 O shameless Queen of clouds, where hast thou gone ?
 Thy serpents have cast their skins,
 O shameless Queen of clouds, where hast thou gone ?
 Thy peacocks have dropped their feathers,
 O shameless Queen of clouds, where hast thou gone ?
 O thou that art the daughter of the Dharm Rāja (king of justice) and bride in the family of the Karuṇ Rāja (king of mercy),
 O shameless Queen of clouds, where hast thou gone ?

HYMN I.

ओम्

अब टुर बरसे हो इन्द्र राजा देश में

टेक

चन्दन चौकी मेघासन रानी बैठना दूध पखाई पाँव । १

अब टुर बरसे हो मेघासन रानी देश में ।

घावल राँधू हे मेघासन रानी ऊजरे हरी मंगौरी घोवा दाल

अब टुर बरसे हो मेघासन रानी देश में ।

दूध जमाऊं भूरी मेंस को पुर भर वूरा डार ।

अब टुर बरसे हो मेघासन रानी देश में ।

घिया भरताऊं तामरो पापड़ सेबूँ चार जेउं जूठो रस रझो पौठन ठौर
बताव ।

अब टुर बरसे हो मेघासन रानी ।

ऊँची अटरिया हँट की दिवल बरे सारी रात सोयो सकारे हे गयो
अब घर कैसे जाऊं ।

अब टुर बरसे हो रानी देश में ।

HYMN II.

भीतन छोड़े लेवना हे मेघासन भोड़न कित गयो ।

तेरो साँपिन छोड़ी काँचरो हे मेघासन भोड़न कित गई ।

तेरो मोरिन छोड़ी पँच हे मेघासन भोड़न कित गई ।

वाह वाहरो धर्म रजा की तुघी कर्ब रजा की कुल वज्र
हे मेघासन भोड़न कित गई । टेक

VII—*The Evil Eye and the Scaring of Ghosts*.—By E. N. MAHADEVA
SASTRIAR.

[Received 18th October, 1898; Read 4th January, 1899.]

A belief in the adverse influences of the evil eye is a very old factor in the social and religious life of this country. It is firmly believed that this influence affects the mineral, vegetable and animal kingdoms in various degrees and kinds according to the circumstances of each individual case.

It may be of interest to see how the animate and the inanimate are considered to be under the sway of the proverbial evil eye. According to the philosophy of perception generally accepted among the Hindu Vedantists, it is the soul, acting through the enormous mass of force called Prana, that sees and hears and smells, &c. This force in the shape of a psychic current receives and preserves all sense impressions which are answered by reflexive motor currents of the same Pranic force. In ordinary cases, such currents flow through the medium of the nerves so long as the destination of the current is not out of the body. But in the case of an eye-perception, there is a flow of some kind of electric, mesmeric or psychic current which has the mental constitution of the man who sees, for one end, and the object seen, for the other. If this current is any way interrupted, such as by a screen being placed between the eye and the object, there is no perception. Now the centre of the mental constitution, from which the psychic rays proceed is according to the Hindu Philosophy a conglomeration of forces and potentialities too numerous and various to be fully enumerated or described. But however a short, though inadequate sketch of its constitution would throw a great deal of light into the obscure portions of this investigation.

The tendencies of the mind are the result of experiences in the onward journey of the soul in the economy of universal evolution. These are temporarily modified by environment and nourishment. The internal springs of human tendencies are not easily traceable. Still they could not have originated from nothing, and they could not have also originated from the same thing with so sharply defined distinctions between one another. One mind is bent upon doing good to others at great sacrifice. Another mind wants to do something provided No. 1, is left untouched. There is a third that hates the first two for the very reason that they wish to do good to others and there are many fourths that are never so pleased as when they see others brought to misery. All the dramas that have ever been written including even those of the most recent Belgian Maeterlinck and all the novels that are still being daily printed off in steam-speed

machines, are only trying, with a great deal of commendable success, to delineate the varieties of the human mind, that unfathomable ocean of currents, forces and tendencies.

If a current that emanates from this mind and runs through the motor nerves governing the biceps or calf muscles can strike a blow at or kick down the nearest sentient, a similar current issuing out of the same mind but proceeding through another channel may be reasonably expected to be potent enough to cause some analogous effect. The quality of this effect is determined by the quality of the cause, *i.e.*, ultimately the mind.

It must be remembered that it is not every man that possesses the distinction of an evil eye. In a village of two or three hundred people there are about half a dozen men and women who are marked as possessing evil eyes. If the character and antecedents of such persons are examined in detail to the very bottom springs of all their actions, want of enlightenment in the shape of an attribute that does not endure any kind of excellence in others, would be found to be one of the governing streams. But one who has an evil eye need not necessarily be a bad man for all practical purposes. But the theory is, that it is the mind that causes evil influences attributed to the eye, and it is therefore that all eyes have not earned this reputation. There is a nice distinction made in the nature of the effect produced by an evil eye on different objects. Certain eyes, the eyes of certain men are considered liable to affect only certain objects and that other objects are comparatively safe. This also points to the mental origin of the evil eye influences.

It is not men alone but certain animals also are believed to exercise the evil eye. The dog, the cow, the calf, the serpent are all believed to be potent enough to cause harm through a look. If the domestic dog sees the child eating its food, the child next day has no appetite. Similar effects believed to result from other animals. The magnetising power of serpents, tigers, &c., is now a generally acknowledged fact.

As for the effect of the evil eye. A strong granite pillar is said to be broken in two after it was seen by a specified person. Growing plants with fruits and flowers are said to have withered away soon after their being brought under the visual range of a certain evil eye. An instance is also cited of the evil eye or the evil tongue, in this case, affecting a fruit-bearing-tree. A jack tree producing very good fruits was owned by a farmer. This farmer had relatives in a distant village. There was a marriage feast in the house of the farmer's relative. In order to oblige him a few chosen fruits were despatched for the feast. The people assembled relished the fruit and a very commendatory after-dinner speech was made regarding the farmer's good luck in possessing such a tree producing so sweet and large fruits. The next year the farmer's jack tree produced

nothing but leaves and the tree itself withered away in the third year. This may be an extreme case, and one would rather inspect the geological surroundings of the tree for getting an explanation of the fact of the tree fading away. But such is the nature of the facts on which the current belief is based.

Men and animals are believed to be liable to such influences to even greater extent than vegetables and minerals.

Beautiful milch cows are most zealously guarded and kept under concealment in back yards. They are seldom let out along with the village cows and buffaloes that are collectively taken care of in the winter by the common cowherd-boy. The effect of the evil eye is perceivable when after a sally out into the village common, the cow returns with swollen udders that would not milk but only bleed, and the calf does not as usual jump in to suck. A professional is brought in and he, according to his immemorial procedure breaks some cocoanuts and performs some Poojah to the diety presiding over cattle (called Mundiyan in these parts) and the cow and calf are all right in a day or two. It is believed that similar (*mutatis mutandis*) results would happen to bulls, horses and elephants.

Men are supposed to be variously affected. Slight headache and fever, want of appetite and general weakness of a painful nature are believed to be the characteristic symptoms of a person affected by an evil eye. It is also believed that a train of complaints ending even in death might be caused by the evil eye.

The modes of evading it are many but they all are based on the principle of opposing one force by the same force in an opposite direction. Presuming that the wording 'evading,' is so used as to include both 'preventing' and 'curing,' these two aspects are considered separately.

Measures adopted for the prevention of evils arising from being brought under an evil eye's range of vision are of two classes, temporary and permanent. Pictures of ugly figures such as monkeys with human dress, &c., are put up in the front of newly-built houses to prevent the evil eye from exercising its bad influence on the article sought to be saved by diverting attention to such objects as are conspicuous for indecent or obscure aspects of human, animal or combined pictures. This belongs to the temporary class seeking to avoid the difficulty by rounding the hill instead of cutting through.

Those of the permanent class belong to the category of Amulets, Talismans, &c., &c. ; . Question No. 56, to be dealt with separately.

Measures adopted for curing any complaint brought on, as supposed by the evil eye are based upon the principle of mesmeric and will force.

Some crumbs of bread or a little water, or a cup of Ghee is taken to

the professional who mesmerises the same by means of a Darbha grass—conductor of mesmeric force—held in the hand on the one end, and touching the bread or water on the other, the operator in the meanwhile, concentrating his mind and will on the object to be secured by repeating a **MANTRA** whose meaning and force are found to be suited for the purpose to be gained.

So much has been said and written in modern times about the fact of the will force that no attempt need now be made to emphasise the acknowledged facts of an obvious nature.

That the intention is so, is proved by the further practice of not putting the mesmerised article on the earth and of not allowing the person who carries the medicated article from the professional to the patient, to speak to anybody, before the article is swallowed by the recipient.

These precautions apparently serve to keep up the stored up force in the dose, without being allowed to dissipate itself through the earth, or to be confounded with other sets of will vibrations that would necessarily be generated if the carrier is allowed to talk and think, as he pleases, in the way, keeping the article in his hand. This would, besides, go a little way to augment the already-charged energy by the additional thoughts and volitions of the carrier, who, not being allowed to talk in the interim, may be reasonably expected to have his thoughts concentrated on the thing he carries.

This is how one bad force is counteracted by another good force (in the same mental plane) that afterwards exhibits its results in due course in the physical and physiological words.

This seems to point to a rational explanation of this universal belief which is probably next to the belief in the existence of evil and good ghosts, in its general credibility.

Quotations from books relating to the matter are avoided because such information as can be got at from recorded data are desired to be excluded from notes of this kind. *Vide* last sentence of para. 3 of letter, dated 4th August, 1898.

In popular phraseology the words used to designate the evil eye are also calculated to strengthen the view, now set forth, of the mental origin of the evil influence. The terms used in this local area mean an eye-shot, an eye-stroke—translated literally.

The theory has been very boldly set forth in Swami Vivekananda's Raja Yoga that nothing moves in this world that is not PRANIC in its origin, sweeping away the cautious exception of Sir Henry Maine, in the famous expression "Except the blind forces of nature, nothing moves in this world that is not Greek in its origin." This Pranic motion is capable of manifesting itself in unexpected quarters and in an unexpected manner.

Although as yet no instrument sensitive enough to indicate the subtle movements of this force has been invented, modern science would eventually arrive at the same goal from which the ancients started. That is, starting from the *à priori* they found out the leading laws regulating the cosmology of this universe, whereas starting from *à posteriori* the same point is being reached step by step and from generalisation to generalisation, both methods forming the counterparts of one and the same whole.

The theory of a dual consciousness has already been brought forward in good earnest by Mr. Frederick Meyers, Honorary Secretary of the Society for Psychological Research at the last meeting of the British Medical Association in Edinborough. The dual consciousness according to him consists (1) "of the ordinary consciousness of which we are cognizant, (2) a deeper, higher and more untrammelled consciousness—termed the sublimital strata of mind, which we know not in our normal conditions but which under certain circumstances, manifests itself more or less distinctly." These sublimital strata of mind may correspond with the unconscious mental modifications of Sir W. Hamilton. To theorise on the nature and contents of this yet unexplored,—unexplored by modern science, region would be bold dogmatism instead of calm demonstration.

It may be safely advanced, anyhow, at this stage of the development of science, that a force acting from one point in this unconscious plane upon another point in the same plane, connected in the lower plane with another human centre, may be expected to manifest itself more or less distinctly in the physiological or physical side. This is urged as a working hypothesis and may be tested in an innumerable number of instances before being acknowledged.

In the editorial relating to the question of Indian Folk Lore in the *Times of India* a hope was expressed that the notes that would be collected in response to the circular containing printed questions of Mr. W. Crooke, might contain some real explanation regarding the curious phenomena relating to the subject. An explanation that would satisfy all phenomena, if such there can be, can undoubtedly satisfy anyone of them.



VIII.—On the Origin of the Chāklaī Musalmāns.—By MAULAVI ABDUL WALI.

[Received 17th March; Read 4th April, 1899.]

Of the several villages designated Chākla (چاکلا) and mentioned in the "Village Directory" (Vol. X, Jessore), one has given its name to a particular class of Musalmāns that now dwell in and around the village. The village Chākla, within the Police station of Munirāmpūr, District Jessore, is snugly situated on the left bank of the river Kapōtakṣa (Kabadak). A few miles north of Trimohini the river winds and turns in such a zigzag way that the Mauza Chākla is surrounded on its three sides—east, south and west—by the blue-watered river;¹ while on its north lies a *khāl* (inlet) called Jhāñpar-khāl. Here in this insular village as well as in the neighbouring ones; viz., Diyārā, Manahārpūr, Khurd-Pakurīyā, Uludāngā, Salimpūr, Dulāipur etc., inhabit a certain low class Muḥammadan families as a distinct tribe, who all originally belonged to the aforesaid Chākla.

The cause why they became alienated from their other fellow-Muslims was told me, some time ago, while I was waiting, at the Trimohini ghāt for the steamer that plies between Jhūngargācha and Kapilāmuni.

Once upon a time, says the tradition, there lived a certain family of Muḥammadans in the above-mentioned village "Chākla." Their only offence—a serious offence, indeed, in the opinion of the Indians—was that they had sold fish which they had caught in their village *bāñdāl*. A channel of running water obstructed by constructing a *band*—often of bamboo—for catching fishes with traps or nets is called a *bāñdāl*. Whether these Chākla men sold the fish in the *bazār*, or to fishermen that were passing by their *bāñdāl* are matters not yet definitely settled, and are immaterial for the purpose of this paper. They on their part repudiate the assertion, and maintain that they were never guilty of such an offence. Their own version of the tradition is that their neighbours—with whom they were in enmity, and had party feelings—contrived to bring them into disgrace. A number of fishermen, who were secretly tutored by their enemies, on being questioned by the villagers whence they had got the fish, replied, "Oh, we bought them from such and such ones, who were catching fish, and sell them to us." Those men who—truly or falsely—were considered guilty of selling fish by the villagers, were at once excommunicated.

¹ Kapōt-pigeon, akṣa-eye, means "pigeon's eye" so called from its beautiful blue water.

From this time the other Musalmans do not eat or drink with them, nor do they smoke the same *huqqā* (or pipe). The excommunicated men—ever since called *Chākklai Musalmāns*, whether they live at Chākla or not—live thenceforth separately and exclusively. They marry among themselves, and are invited only in their own tribal *ziyafats* or feasts. This breach of the social law is as unusual, as the punishment inflicted on the unfortunate man is unduly severe. The punishment, however, is not sanctioned by Islamic Law.

A milkman (Gowālā) whom I asked as to the population of the community replied thus, "It requires forty (40) *mans* of *dahī* (curd), which is a *sine qua non* in Bengali feasts, to entertain the community as a whole. This quantity of *dahī* is required for 4,000 adult persons, but including the boys, the quantity suffices for 5,000 persons." They according to this novel—and I suppose, correct—method of census-taking are about five thousand men. As these feasts are partaken of by male members only, I would, therefore, estimate the population, both male and female, to be about *ten thousand* souls. The community is fast multiplying, is very compact, and shy of any undue interference from outside.

A Brahman lad told me that the Chākla Musalmāns were as robust as they were ruffianly, and would not allow other Musalmāns—whom they consider as their sworn enemies—to live peacefully with them. Their conduct towards other communities also was not amicable. But the picture is overdrawn, and I daresay, imaginary and may be true of his own village. These men are—as I have stated before—to be found in one locality only; *viz.*, at Chākla, and the neighbouring villages, on either banks of the river Kapōtakṣa, and nowhere else. The Musalmān fishermen are called *Nikāris*, or *Pazārs* as in some places.



IX.—On the legendary Origin of the river Kūmrul and Bil Kākuli, &c., in
the District of Jessore—By MAULAVI ABDUL WALI.

[Received 29th January; Read 1st March, 1899.]

This river and the lakelet with several of its offshoots are situated in Sub-Division Jhenidah, Zilā Jessore. The following legends as to their origin are current, and narrated by the young and old of North Jessore.

THE PŌRA ÇIVA.

It is said that once upon a time there was somewhere an image of the Hindu god Çiva, with a *pāras-patthar*, or philosopher's-stone, on its crown. A holy Sanyasi, in the course of his wanderings happened to come to the place where the idol had been established. The precious stone, a mere touch of which would convert iron into gold, was too tempting, even for the holy man, who at once conceived of a plan to rob the idol of the precious stone. The plan adopted was this. In the day time he used to gather cow-dungs and twigs, to which he would set fire at night, close to the temple of Çiva, and would cry on the top of his voice "O come and rescue me; the Sanyasi is burning me." People on hearing the cry ran towards the Çiva temple, and what they saw was that the Sanyasi was sitting by the side of the fire, adding fuel to the flame, and himself crying as such. The villagers came for a day or two on hearing the above cry of the wily hermit, but none did come after the lapse of a few days.

When the Sanyasi saw that none would turn up at the cry of alarm, one night he kindled a huge fire as usual, and having *confined the idol with a charm*, dragged it into the burning flame. The image then began crying like the Sanyasi, "O come and rescue me; the Sanyasi is burning me." But nobody came. Being quite helpless, Çiva (for the idol was no longer an inanimate being) implored the Sanyasi to desist from burning him; and asked him what he wanted of him. "I want the *pāras-patthar*" said the Sanyasi. "Nay, do ask something else" said the helpless god. The hermit persisted that nothing but the stone he wanted. At last Çiva was compelled to yield, but *curse*d the Sanyasi. The *pāras-patthar* became at once separated from the crown of Çiva, which the Sanyasi secured. Çiva being thus rescued, plunged into a *Bil* hard by.

After a while the god appeared to a fisherman in a dream, and told him to take the image to his house, for it would be good for him.

This the fisherman did, and the image was thenceforth called *Pōra-Çiva*, or burnt-Çiva. According to another version, the fisherman, while fishing in the *Bil*, found the burnt image, and took it home.

The Sanyasī.

The Sanyasī having thus got the precious stone, again set out on his wandering expedition, and arrived at Mauza Dignagar, a village close to the Harinakumda Outpost, Sub-Division Jhenidah. In that village there lived at that time a *Kumar* or potter named *Dē-Pāla*, to whose house the Sanyasī repaired, and became his guest. The potter was very pious and hospitable towards his guests. The hermit having rested a while, hung his *Jhōlā* (wallet) at the *pūiṣalā* (a house where the potters burn the earthen pots), went to have a bath at the *Bāōr* or lake. The wallet in which was the philosopher's stone was wet; and drops of water that fell from it upon a *spade* that was beneath transformed the latter into gold. *Dē-pala* at once saw what the wallet, from which the drops fell, contained. He searched the wallet, took the stone out, while the Sanyasī was still absent, and went into the secluded part of his house, where he found it after experiment to be the genuine *elixir*, or *pāras-patthar*. The Sanyasī was in the habit of washing it with water, after his daily bath, and drinking the water, and then making *puja*. Having returned from the customary bath and ablution, he searched his wallet; but to his horror he found that the stone was not in it. He then accused the potter that he must have taken it, but *Dē-Pāla* swore that he knew nothing of it. The Sanyasī became very much mortified, and asked the potter that if he would return the stone he would bless him, and that he would become a great and happy man. The potter, however, persisted that he had no knowledge of the stone. The Sanyasī to his great mortification said, "Dē-Pāla, you shall no doubt be a very wealthy man, but remember that at last your family shall become extinct."

Thus having cursed, with a curse on his own head, the unhappy Sanyasī proceeded on with his *Jhōlā*, and gave up his ghost close to a place called *Singā*, or *Singā-Jangal*; and everything that he had in his wallet fell scattered. So far the curse of *Çiva* was fulfilled. From every part of his unholy body as well as the things cast asunder gushed out *dahas*, or more properly lakelets as a consequence of the curse of *Çiva*.

The Bil Kākulī and its offshoots.

The Sanyasī dropped down dead, north and south. His two *arms* and *head* are indicated by a *daha*, or lakelet, called *Hatha-daha* and

Matha-daha (Hatha=arm : Matha=head). The lakelet is also called Jōgi-daha in memory of the death of the Jōgi or Sanyasi.

His body and legs are also indicated by a part of the *daha*.

The two *Bils*, called Baṛa-Kākūli and Chota-Kākūli (that is, big and small Kākūlis) were formed on the spots where the two Kākūlis or Combs—big and small—had fallen. Kākūli or Kākūi = a Comb).

At-la-daha is the name of that part of the *daha*, where the *Ātla* (a hollow mortar used for grinding *bhang* or Indiau hemp) was thrown.

Chōta-daha is the name of that part of the *daha* where the stick of the Sanyasi had dropped, (chōta = a stick).

The khāl which touches the Hātha-daha and Māthā-daha, and joins with the Baṛa-Kākūli is named either Chōta-daha or Hātha-khāl, being the spot identical with the left arm of the Sanyasi.

The entire space occupied by the above water-channel or rather lagoon measures about three miles by one-and-a-half. Viewed from a high place, the entire space looks somewhat like the body of a human-being;

Rāja Dē-Pāla, and the river Kūmrul.

The potter became in time very rich and a Rājā, and established his capital at Dignagar. The rent which he used to collect was—neither gold, silver or shell, but—old ploughs, spades, and things made of iron. These he transmuted into pure gold by the touch of the *pāras-patthar*, stolen from the wallet of the Sanyasi. After a while Rāja Dē-Pāla had a *Kumar* (crocodile) made of gold, and caused it to be placed into a tank, called *Sālphaliya*—the dried bed of which can still be seen. The golden crocodile was restored into life, and no sooner was an eye given to it, than it issued from the north-east of the tank, and proceeded onward. The spots traversed by the crocodile became a river, called *Kūmrul*—after the Kūmar (or crocodile). The Kumar in this way went as far as Sonargāon, in the District of Dhākā (Dacca), where it was killed. The course of the channel, as traversed by this supernatural agent, is very zigzag and tortuous; the river is navigable in certain places, in the rainy season, and becomes dry, more or less, in other seasons of the year.

The river Kūmrul, as stated above, issues forth from the Sālphaliya tank, in Dignagar, and runs through Phalsi, Āṇḍōliyā, Tōlā, Narāyanpur, Arnyākāndi Sōhāgpur, Srip haltālā, Dūdṣar and Biṣṇupūr. Here, at the last-named place, the river takes the name of Kūmār hōr. On account of construction of roads and embankments, in places the traces of the river are almost lost. The river Kūmrul has so many *bends* because, so it is believed, the crocodile had but one eye.

THE CARRIER-PIGEONS AND THE DEATH OF THE RĀJA TOGETHER WITH
HIS FAMILY.

The Rāja enjoyed his ill-gotten wealth for a time, built houses, and constructed roads, and had had several children born to him. At last he, or according to another version, one of his descendants—Rāja Sālphaliya—was summoned by the reigning Nawab or Emperor. Being apprehensive of his life, as well as that of his family, the Rāja took a pair of *carrier-pigeons* with him. Before proceeding, he told the members of his household that if any evil befel him, he would let the pigeons off, so that as soon as they should see these pigeons they should conclude that he was condemned to death. But lest they themselves be dishonoured, they were told, that as soon as they saw the carrier-pigeons, to go on board a boat, and drown themselves in the Sālphaliya tank by locking the cabin of the boat, and letting the water in by making holes in its botton.

The Rāja was, however, honourably acquitted, and rode triumphantly towards his home at Dignagar. Being thirsty, he stopped at a place—some four miles south of his capital—to quench his thirst. The pigeons which were on his arms became restless at the sight of the water and got accidentally released. The Rāja knowing full well the terrible consequence of this, rode off with a view to reach home before his family and children had taken the fatal step. But alas! he was too late. The boat had already gone down, only its topmast was visible. Dē-Pālā or Sālphaliya seeing that his life—without those who were nearest and dearest to him—was not worth living, himself plunged, with his horse, into the tank. Thus the curse of the Sanyasi—who too had been cursed by Īiva—was literally fulfilled. The place where the Rāja had stopped to drink from the water of the stream and see the *pairas* (or pigeons) let loose from his arms is from this time called Pairadahā (or Pigeon Abyss). Every year during Bārūni Gaṅgā bathing festival in the Bengali month of Chaitra (March—April) people go there to bathe in the stream.

Conclusion.

The story of the Rāja is variously related, but the main plot is the same as stated above. The tank of Sālphaliya is said by some to be the work of Rāja Sālphaliya—or more correctly Raja Sāli Mohan—who was the cast of the line founded by Dē-Pala. There is a *Jāṅgāl* or a very wide road—passing from Dignagar towards south—said to be constructed by Dē-Pālā, or Sālphaliya.

Some years ago, while digging earth, traces of a house with stone-pillars and roof were found out at Dignagar, believed to be the remains

of the palace of Raja Dē-Pālā. Several pieces of cloth were found in a part of the house; but when touched they became like dust. The stones are ornamented with pictures. I do not know if they have any inscriptions, not having seen them myself. It is also said—with how much truth I do not know—that at the village of Dē-Gāoṅ in the District of Birbhūm, there are or were four mud mounds, popularly called *sthupa* where treasure was buried by Raja Dē-Pālā. Dē-Gāoṅ is named after Dē-Pālā.

I believe, that there was a line of wealthy *Rajas*, whose palaces and houses existed at Dignagar; and perhaps, the hermit who was supposed to be the possessor of a precious stone was done to death for the same, and the *Daha* or lagoon is the spot where his body was thrown. But the story shows the undying belief of the natives of the *East* to the virtue of the Philosopher's-stone, which can turn inferior metals into gold; and that this hidden knowledge is possessed by *Faqirs*, hermits and *Sanyāsis*—who do not live the worldly lives, and do not care for the riches of the world. It is also believed by the Indian public that persons who commit a very heinous or sacrilegious crime die an unusual and violent death. *Can it be that the Rāja—Dē-Pālā, or Dēv-Pālā—was not a potter, but a member of the great Pala kings of Bengal?* There can be very little doubt that Dignagar contained a very extensive palace of a potentate in by-gone times.

X.—*The tradition of the "Ṭiōr Rāja"*—By MAULAVI ABDUL WALĪ.

[Received 29th January; Read 1st March, 1899.]

As an illustration of the foregoing story and the wide-spread belief of the Eastern people with regard to—

- (a) Philosopher's stone, and
- (b) Carrier-pigeons.

the following "Folk-tale" of *Ṭiōr Rāja* is of interest.

In the district of the 24-Parganas, sub-division Satkhira* (Sāt-Ghariya), police station Kalarōa (Kalara) there is a place where are still to be seen traces of a mud-built fort or rampart and entrenchment, and several large and small tanks, attributed to a Rāja of the *Ṭiōr* caste of fishermen.

Once upon a time while this *Ṭiōr* fisherman was plying his fishing-boat, a hermit or Sanyasī asked him to take him across the *bīl* (or a large sheet of water). The fisherman consented and while in the mid-stream *something* from within the holy man's *jhōla* or wallet came in contact with an iron instrument of the boat, and transmuted it at once into gold. The *Ṭiōr* fisherman thus found out that the wallet of the Sanyasī contained the *pāras-patthar*, which he snatched away from the hermit and threw him overboard into the channel (*bīl*). While the holy man was being caste into the water, he *cursed* his murderer that he too would die the same death, with his family and children, and that his line would be extinct, and none would remain of his posterity. To die without children is the greatest calamity that a Hindu can conceive of.

The *Ṭiōr* became a great Rāja. The revenue, which he used to receive from his tenants, consisted of old ploughs, spades, scythes, and sickles, all of iron, which he used to convert into pure gold. He had a large family and built a fort and entrenchments, and excavated six times-twenty-and-six (=126) tanks.

The Rāja enjoyed his power for a short time when he was summoned by the Nawab to give account of his deeds. Lest he be killed for his faults and his family dishonoured he took a pair of carrier-pigeons (*piārās*). If he was honourably acquitted, so much the better, otherwise, he would let the pigeons fly—which, the family was told, would be the sure sign of his death, and their disgrace.

* Since a few years Satkhira forms a sub-division of the Khulna district.

The Rāja was honourably acquitted, but while riding home the pigeons flew from his arm. His family and children on seeing the pigeons rushed into a boat closing the cabin, and making a hole in the bottom, drowned themselves. The Rāja who arrived soon after also drowned himself. The curse of the hermit was thus fulfilled. The tank in which they were drowned is called *Bara-pūkhar* (big-tank).

In the Survey-map the spot is marked as containing a *fort*. The village is called Nawapara Mañighar, and also Garhdāñi (dāñi or dāñgā means an elevated place); *i.e.*, an elevated place containing a *garh* or fort. The particular spot containing the fort is sometimes called "Dāñā-Mañighar," or "Dhan-potar Dāñā," implying buried treasure. Until lately no two ploughmen could be seen ploughing together where the Ṭiōr-Rāja's fort is situated, lest there should be a quarrel, about the unearthed treasure which is sometimes found there.

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"It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science in different parts of *Asia* will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease." SIR WM. JONES.  
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PART III.—1900.
ANTHROPOLOGY.

THE TRIBES OF THE BRAHMAPUTRA VALLEY:—A Contribution on their Physical Types and Affinities.—By L. A. WADDELL, M.B., LL.D., F.L.S., Lt.-Colonel, Indian Medical Service.

[Read 1st November, 1899.] •

Few of the wilder parts of the world, still left, preserve such a vast variety of savage tribes of such great ethnological interest as the mountainous valley of the mighty Brahmaputra in its course from Lower Tibet to the Bay of Bengal.

This hilly region standing up between China, India, Tibet and Burma has come to be the last refuge of scattered detachments of the more primitive hordes from each of these countries. Driven into these wild glens by the advance of civilization up the plains and lower valleys these people have become hemmed in among the mountains, where pressing on each other in their struggle for existence they have developed into innumerable isolated tribes, differing widely in appearance, customs and language; but all alike have been engaged in blood-thirsty feuds, head-hunting and murderous raids on their more defenceless neighbours. Many of them are of that extremely barbarous type which is popularly associated with savage South Africa.

Almost equally painful too was the condition of the rich plain fringing the great river—the plain of Assam. Its history, up till the

British occupation, was one long tale of violent intertribal conflict, invasion and cruel extermination.

The wild hillmen, bordering the Assamese plain, were little affected by the British occupation until recent years. They proved to be so hostile, and their country so impenetrable that, although a large section of their mountains had for many years lain nominally within the British territory of Assam and North-Eastern Bengal, our Government was content to leave them and their country alone, except for an occasional expedition and the establishment of a few military outposts, to punish a particular tribe for raiding or massacring British subjects.

Since, however, the extension of the tea industry and other European interests in Assam, and still more so since the annexation of Upper Burma in 1886, the Indian Government has been actively opening up and settling the large section of those mountains on the southern side of the valley, between Assam and Upper Burma, in order to put a stop once for all to that murderous raiding by the tribes, which has been a perpetual terror and menace to all civilization in their neighbourhood.

Following disarmament and the military occupation of several parts of the hills, roads and latterly, the most powerful of all disintegrating social factors, railways, are being rapidly pushed through amongst the dreaded hills. Nor is this development likely to relax, for this tract is on the direct natural route from India to the heart of China, in the line of least resistance geographically and ethnically.

Already these tribes which have hitherto been isolated from the outside world are fast losing their primitive customs. It is said to be no uncommon sight to see a *Naga* who only two or three years ago was a naked head-hunting savage of the most pronounced type, now clad in a tweed coat and carrying a Manchester umbrella, taking his ticket at a railway station!

Unfortunately for science, however, no steps are being taken to record the rare vestiges of prehistoric society which still survive here; but which are now being rapidly swept away by our advancing civilization. Beyond a few fragmentary lists of words in several of the dialects and some grammars, which after all are of secondary importance, extremely little is known of the most interesting tribes in this part of Indo-China. The little that is known is just sufficient to show that many of them are in a much more primitive condition than the wildest tribes of India; and that here, almost at our very doors is a

unique mine of unexplored material for yielding that very kind of unrecorded information which Professor TYLOR and others have shown the urgent necessity for fixing without delay in order to solve many important problems respecting the origins of our civilization. And in search of such material these scientists have been ransacking the few remaining wilder parts of the world before these surviving traces of prehistoric usage are irretrievably lost.

Thus, for example, in this part of Indo-China still persists, amongst the *Garos*, *Kasias* and the wilder *Koch* tribes, that once widespread primitive stage of society, about which so little is known—the ‘maternal form of the family,’—in which descent is traced through the mother, and not through the father, as in civilized society.

Others again, such as the *Miris*, are in a transition-stage from the maternal to the paternal. They retain survivals of the maternal stage; but appear only recently to have adopted the paternal. As if to emphasise the change and to show that the father has a direct relation to his child, the father is represented as a second mother and goes through the fiction of a mock child-birth, the so-called *cowade*. He lies in bed for forty days, after the birth of his child; and during this period he is fed as an invalid. The *Kukis* and ‘*Kacha*’ *Nagas* seem also to be more or less in this transition stage. Whilst the other *Naga* tribes appear to be in a more communal state, the exact nature of which, however, as well as its relation to the others, is not yet clear. And adjoining tribes practice such widely diverse marriage customs as polyandry, polygamy, and the Levirate.

But the full extent to which these primitive customs prevail has not yet been gauged. Much less has the available material been examined in sufficient detail to try to trace the causes which led to those earlier forms of the human family, or to see whether the old maternal stage presents within itself any vestiges of a still more primitive state of society, or to unravel the many other ethnic questions pressing for solution.

Nevertheless, *this unique mass of material which is thus available for solving such important problems lying at the very basis of civilization and culture is being allowed to disappear unrecorded!*

This regrettable fact has been repeatedly represented during the past few years, without practically any result. One of the oldest European residents of Assam, Mr. S. E. PEAL, who saw the changes rapidly taking place before his eyes, urged at every opportunity, in

the public press and in communications to the Asiatic Societies, the Royal Geographical Society and the Anthropological Institute of London, in the strongest terms possible, the necessity for action without further delay. And in despair at the apathy displayed in the matter he willed away, at his death, a few months ago, to a museum in New Zealand, all his collection of miscellaneous notes and specimens of the vanishing ornaments and primitive costumes of these wild tribes.

Other residents on this frontier tell me that of late, all the various wild tribes with which they are acquainted, are fast losing their characteristic customs and adopting those of their Hinduised Assamese neighbours so quickly, that unless someone comes very soon to record what remains, there will be nothing left to record. Colonel WOODTHORPE also, who has penetrated these hills in his survey-work, more than any other European perhaps, in his last address to the Royal Geographical Society¹ insists with regard to the adjoining frontier:—"I cannot close "without urging, as I did at the Society of Arts, *the loss to Ethnology, "of the language, manners and customs, if the many interesting tribes "I have referred to are not carefully studied soon. In the words of my "friend Mr. WHARRY, adviser on Chinese Affairs to the Government of "Burma 'the chance of studying these peoples to full advantage is fast "slipping away. Up till now they have been almost entirely isolated. "Now, however, these tribes are in constant contact with the outside "world, their languages are undergoing modifications or dying out and "their customs are being assimilated to those of the Shans and Chinese.'"*

Surely it is a duty which Government owes to science and to posterity that it, as the agent which is removing these prehistoric customs, should take immediate steps to record this fast vanishing knowledge, before it is irretrievably lost to the world for ever.

Nor has anything even been done to record the physical type of these tribes by precise measurement, so as to trace their racial elements, their affinities and the routes and streams of their migration to their sources. For the anthropometric observations begun officially in Bengal under Mr. RISLEY's supervision and extended by others to most parts of India, have never included the tribes of Assam and Burma.

It is chiefly with reference to this hitherto unexplored aspect of these latter tribes, that I here present the results of my own private labours, as a contribution towards fixing the physical type and racial affinities

¹ *Geographical Journal*, June 1896, 599.

upon the only trustworthy basis, namely, precise measurement. The vast number of these tribes, however, and the great difficulties in the way of a private individual reaching them, makes the completion of this research on a sufficiently large systematic scale, so as to secure finality in results, quite beyond the reach of private effort.

Some explanation seems needed as to why I have attempted this huge task single-handed, and with my scant leisure, without ever having had the advantage of having been stationed officially in Assam. I undertook this research because it is of such importance yet no one else had attempted it, also because I had already done so much in a similar direction in regard to the allied Himalayan tribes of Sikhim, Eastern Nepal, British Bhotan and the *Koch* tribe of Northern Bengal. In those researches I found that, contrary to the usually accepted opinion, the affinities of most of those tribes lay rather with the Indo-Chinese tribes of Assam than with the trans-Himalayan Tibetans. As, nothing however, was on record practically, in respect to the physical type of the former, I had therefore to devote several periods of my private leave to visiting Assam specially for the purpose of supplying this deficiency. All the more so, did I feel compelled to do this, because of the recognised necessity that for comparative purposes it is essential that *one and the same individual* should, as far as possible, take all the series of measurements of the various tribes, so as to avoid that prolific source of error—the different personal equation of different observers.

Moreover, I had already personally measured not only typical members of the surrounding tribes of the Eastern Himalayas above-mentioned, and of the Bengal border of Assam, but also Tibetans from all parts of Tibet, including the valley of the Tsangpo (that is, the Upper Brahmaputra in Tibet); and also most of the tribes of Burma, as far north as the *Kachins* or '*Singphos*' above Bhamo, on the confines of China and Assam. So that on including the Brahmaputra Valley of Assam I obtained the unique advantage, for comparative purposes, of having personally measured most of the tribes from Mongolia to Siam, and thus obtained trustworthy data for unravelling to some extent the tangled questions of the affinities of most of the many tribes throughout this vast area.

Although the number of individuals of the various tribes measured by me amounts to over a thousand persons, the number for each separate tribe is nevertheless generally too small to warrant thoroughly

conclusive deductions, so very numerous are the tribes. I was therefore delaying publication of my results until I might be able to increase the number of my observations. Unfortunately there seems no prospect of this, as my engrossing official duties leave me no leisure or opportunities for further ethnological research. I have therefore decided to publish some of my material as it stands, together with a few hasty notes, in case it gets altogether lost, as manuscript notes are such perishable articles in India. At present I can only find time to publish part of that portion of my material relating to the tribes of the Brahmaputra Valley; and must defer my equally bulky data for the tribes of Tibet and Burma in the hope of finding time for this later on, provided my note-books hold out.

The observations now published relate to about six hundred individuals belonging to over thirty different tribes and tribelets, and of each individual I made twenty to thirty or more measurements or other physical record.

It is claimed for my observations, here recorded, that they afford for the first time exact details of the physical type of most of the tribes of Assam and the Brahmaputra Valley, and for the first time in India, apparently, a systematic record of the colour of the skin and eyes, all of which data are strictly comparable, in that they have all been made with scrupulous care by the same observer. And the physical type is also freely illustrated by photographs, taken mostly by myself.

That my results are as yet necessarily fragmentary, owing to the vastness of the subject, and to most of the series comprising too few individuals to admit of final conclusions being formulated—no one can be more deeply sensible than myself. But, even in such cases, some information is now supplied as a basis for further research, where none at all was previously available. The enormous labour and drudgery, not to speak of the expense,¹ entailed in taking these physical measurements, even after reaching the tribes and securing the consent of typical members to submit to the measurement, and often at the end of long fatiguing marches, can only be appreciated by those who have ever attempted such a task under somewhat similar circumstances.

Before presenting the results of my physical examination of the various tribes it seems desirable, to indicate generally the racial elements

¹ The Society has since defrayed the greater portion of the *douceur* paid to the wilder tribes to procure their consent to be measured and photographed.

which seem to enter into the composition of the tribes, to describe as far as is known the distinctive characters of each of the principal tribes and to look at any peculiar environments which may have contributed to the present-day characteristics of the tribes.

This attempt at systematising our scattered fragments of knowledge respecting these motley tribes necessarily exhibits the defects of the material which is yet available for the purpose. For since the publication of Colonel DALTON'S 'Descriptive Ethnology of Bengal,'¹ which was compiled under the auspices of the Asiatic Society in 1866, and which considerably extended our knowledge of the tribes of Assam as recorded by Dr. BUCHANAN-HAMILTON of the Indian Medical Service in his survey about 1810² and by Colonel Pemberton about 1830, comparatively little additional information has been forthcoming; notwithstanding that the tribes and their country have become so much more accessible. Beyond a few isolated papers on particular tribes by Captain BUTLER³ and Mr. DAMANT,⁴ both of whom were massacred by *Naga* tribes, and by Colonel WOODTHORPE of the Survey Department, in the journals of the Asiatic Societies and the Anthropological Institute there is little else besides several extracts from the reports by District and Survey officers which are buried away in the Assam Census Reports of 1881 and 1891, and in some reports of the Survey Department. In this material gathered from such sources there is much which is conflicting, and all is admittedly fragmentary and incomplete. I have endeavoured in the following notes to reconcile many of these discrepancies in the light of my brief visits to Assam and also to supplement the information in every direction where I could. But the hurried circumstances of my visits and the frequent want of competent interpreters renders it too much to hope that many errors have not crept in, although I always tried my best to eliminate them. Still I trust that this attempt will contribute towards a more satisfactory knowledge of the structure and affinities of these little known tribes.

Influence of Topography.

The peculiar geographical position and physical contour of the country explains to a large extent the extreme isolation of the wilder tribes and their subdivision into innumerable clans.

¹ Calcutta 1872.

² *Eastern India*, III.

³ *Jour. A.S. (B)*, 1875.

⁴ *Indian Antiq.*, II, 101, 1874, &c., *Jour. R.A.S.* 1880, Vol. XII, pp. 227, &c.

Hemmed in between the Eastern Himalayas, Southern Tibet, China, Burma and Bengal, the hills and valleys of the Brahmaputra¹ occupy a somewhat secluded and inaccessible portion of Asia extending over more than ten degrees of longitude and comprising an area of about 100,000 square miles. The upper central valley throws out on either side into the adjoining mountains hundreds of rugged glens in its course of over 400 miles from east to west. Then rounding the rocky promontory of the Garo Hills the valley turns at a right angle sharply south to the delta of Bengal, extending a branch eastwards to the Kachar Hills. The general form of the main valley therefore is something like the letter **F**, the upper horizontal limb representing its course through Assam, the stem of the letter its course in Eastern Bengal and the smaller limb its branch to Kachar.

The geological characters of the mountains which form the south side of the valley and determine its contour, have also to some extent affected the distribution of the races. The relatively low rounded gneissic and limestone hills to the west of the Dhansiri River and Barail range, and occupied by the *Garo, Kasia, Jaintia, Mikir* and *Kachari* are more open to India; whilst the widely different geological formation to the east, belongs to the rugged Burmese mountain system and is chiefly peopled by the savage tribes broadly classed as *Naga*.

The wilder tribes inhabit especially the labyrinthine glens and ridges of the upper valleys, whilst the more civilised tribes are mostly restricted to the bottom of the tropical central valley fringing the great river which connects them with the plains of India. The steep ridges and deep ravines in this area are exceptionally numerous and act as dividing barriers, partitioning off sharply the different tribes and clans and tribelets and have clearly contributed to the formation of the latter. On the south these ridges form a remarkable broad belt running in almost parallel lines meridionally through Tippera, Manipur and the Kuki-Lushai-land for several hundred miles between the Brahmaputra and Irawadi and enclosing countless narrow valleys of great depth. The sides of several of these ridges are so cliffy as to effectually bar the progress of adjoining tribes. The inhabited tracts are mostly on the crests and flanks of the lower ranges 100 to 300 feet above the bottom of the ravines. The chief zones of cultivation are generally below 3000 feet, although the hills on the south side of the central valley attain a height of about 6000 feet above the sea.

¹ Under this name only the Cis-Himalayan portion of the river is referred to.

The rich fertile central valley and its chief tributaries seem always to have attracted the more powerful tribes from the mountains. On leaving the fastnesses of their hills however they exposed themselves more freely to attack, and on the other hand their more luxurious living inevitably resulted in their degeneration and absorption by the older settlers in the plains, eventuating in their being conquered sooner or later by a more active horde of mountaineers, who again in their turn succumbed in like manner to a fresher batch of invading hillmen. This process which seems to have been going on from time immemorial has resulted in a considerable mixing of races in the central valley; whereas the mountain tribes appear to have retained their purity of stock to a much greater degree.

Racial Elements.

Zoologically this tract stands at the junction of the 'Indo-Chinese' 'Indo-Malayan,' and 'Indian,' sub-regions of the 'Oriental region' of naturalists. Its tribes represent racial elements from all these three. In trying to trace out these elements, history does not help us much.

The race-wars which raged in this area in ancient times have left little evidence beyond those vestiges which survive in the names of rivers and certain places. This was doubtless owing to the wildness and illiterateness of the tribes concerned, for Assam has the misfortune (or fortune?) not to possess anything worthy of the name of ancient history. What history there is relates to the more modern waves of invasion which have swept up and down the rich central valley.

Although the more trustworthy vernacular history of Assam begins only about the 13th century A.D. an interesting glimpse into Assam in the 7th century A.D. is given by the Chinese Buddhist pilgrim HUIEN TSIANG who visited the capital of Lower Assam near Gauhati. His narrative shows that already in those days the central valley was under Hindu rule and tributary to Bengal, although the people themselves he notes were 'wild' and non-Indian. He writes "The men are of small stature and their complexion is dark yellow. Their language differs a little from that of Mid-India. Their nature is very impetuous and wild;"¹ and he refers to the wild tribes lying between Assam and China on hearsay information thus:—"On the east this country

¹ *Si-yu-ki* REAL's translation II., p. 196.

is bounded by a line of hills. Their frontiers therefore are contiguous to the barbarians of the south (of China). These tribes are in fact akin to the *Man* people in their customs."

In the thirteenth century we get another fixed point for a fresh wave of invaders. This time it was Mongolian and entered the valley from its upper end in the angle between China and Upper Burma. About 1228 A.D. a tribe of '*Mau*' (? *Man*) *Shans* called *Ahom* pressed northwards by the Burmese crossed from the Irawadi basin into the upper valley of the Brahmaputra and occupied the bank of that river near Sadiya. Possessing a superior vigour and some civilization apparently of the Burmese Buddhist kind they extended their rule gradually down the valley and in 1540 wrested from the Hinduised *Kachari* tribe the old Hindu capital near Gauhati, and thus they gave their name to the province—the *h* in their name becoming softened according to local usage into *s*,—*Ahom* became '*Asoni*' which is still the current phonetic form at the present day, though it is spelt in the vernacular '*Asam*' which in our maps is rendered '*Assam*.'

By this time these *Ahoms* had freely intermarried with the semi-Hinduised Mongoloid peoples of the valley and had themselves adopted the Hindu religion and customs and language. Thus these conquering aliens were absorbed by the civilization of their subjects. They were driven out of Gauhati in 1663 by Muhammadan invaders from Bengal (I found an interesting unpublished inscription of one of these Muhammadans at Hajo near Gauhati).¹ On the retirement of the Muhammadans the *Ahoms* resumed occupation and continued in power when the East India Company succeeded to the Muhammadan suzerainty of Bengal, which included the *Koch* principality and the Goalpara district of Lower Assam. It was to report on this possession that Dr. BUCHANAN-HAMILTON was sent about 1808. This officer's record of his visit is especially interesting because almost immediately afterwards the Burmese invaded Assam. They were called in, in 1816,² by a party of *Ahoms* to suppress a factional insurrection and they retained the country for themselves inflicting barbarous atrocities on the people. They also raided down into British territory which resulted in the Burmese War of 1824 with the cession of Assam to the East India Company and its attachment for a time to Bengal. Since then the Hinduising of the

¹ *J.A.S.B.* pt. I, 1892, p. 33, &c. Luṭf-ullah, a native of Shirāz 1067 Hijrah (1656 A.D.).

² HUNTER'S *Statistical Acct. Assam*, 33, 61, 225.

tribes along the central river has steadily progressed, till now those tribes of the valley who pose as Hindus, especially the *Ahoms*, *Koch*, and *Kachari* are scarcely to be distinguished by a casual observer from *Bengalis* in dress, manners and language, except for their lighter colour and Mongoloid eyes. Now however that they have fallen to the rank of a caste within the Hindu system, comparatively little intermixture seems now to be going on, although previously there doubtless must have been some leavening with Indian blood. These tribes then appear to be a mixed progeny of the various Indo-Chinese, and to a more or less extent also of the Himalayan Mongoloids who swept into the fertile valley wave after wave; and in the flux and reflux of invasion within this ethnological backwater they appear to have undergone considerable intermixture; but they now emerge tending to become petrified into hard and fast castes.

On the other hand, the wilder tribes who have clung to the mountains have doubtless retained their racial purity more intact; but even amongst these there must be some impurity of type by intermixture with adjoining tribes owing to their inveterate practice of raiding and carrying off marriageable girls from the plains and from adjoining tribes.

What the lines of cleavage of these larger racial groups were which have resulted in such a variety of detached tribes, I shall try to retrace somewhat, under the section on 'affinities.'

Ethnological Notes.

For convenience of reference I have arranged the descriptive notes on the several tribes in alphabetical order, according to the name or chief title of the particular tribes in the absence of a satisfactory system of classification. Different writers have hitherto adopted different groupings of these tribes, none of which are satisfactory. Dr. BUCHANAN-HAMILTON arranged his notes chiefly on a geographical plan. Colonel DALTON adopted a mixed geographical and ethnical grouping. Whilst Mr. DAMANT attempted a general classification on a mixed linguistic and geographical basis, arranging the several tribes according to their dialects as sub-families of the *Tibeto-Burman* family of languages. Apart from the well recognised objections to language being taken as a test of race at all, it is somewhat premature to attempt even a detailed classification of the languages of these tribes, as so much is yet conjectural, and so little is yet positively known of the structure of these languages; though it is hoped that Mr. GRIERSON'S linguistic

survey of these tribes may reveal the true structure and affinities of the leading dialects.

The special term 'Lohitic' which has been coined for the heterogeneous group of languages of this area, from an exotic Indian title of a small portion of the course of the Brahmaputra river is certainly undesirable to retain, as it connotes no useful fact tending towards a natural or even an artificial classification. Its etymology is usually given by Sanskritists as 'the red' or 'bloody,' with reference, thought LASSEN (*Ind. Alt.* i. 667), to the rising sun. I found a current popular local etymology (and geographical names are usually first coined by illiterate people) interpreted it as 'the returning one' with reference to the great river oscillating about in its old channels through the plain. The name is not known in the upper and lower courses of the river. Indeed it seems little more than the Hindu title of one of its anastomosing branches in the Sibsagar district.

Even in an alphabetical arrangement of the tribes, however, we are met by the difficulty that each tribe has a variety of names or synonyms. The name by which they call themselves is usually quite different from the name by which they are known to their neighbouring tribesmen, and this again differs from the name imposed on them by the Hinduised people of the plains. Usually the latter name is a contemptuous epithet, such as '*Kapas-chor*' or 'The Cotton-thiefs,' as the *Ni-sing* or *Dafla* tribe is called, though some of the more powerful tribes have extracted from the Hindus more flattering titles, such as *Bor-Abor* or 'the great Independents.' In the belief that the proper name of the tribe is that what the people call themselves, I have generally adopted this name in my alphabetical arrangement and given as synonyms the others names and titles applied to them by outsiders.

ABOR.

ABOR. The *Abors*, a wild independent Mongoloid tribe at the north-eastern end of the Brahmaputra Valley, are amongst the most savage and least accessible of all the tribes. Yet they are of exceptional interest in that they are supposed to represent the primitive horde, and by their active hostility they block the way to the solution of one of the great geographical problems of the day, namely, the question as to the identity of the Brahmaputra and the Tsang-po¹ river of Tibet. They occupy the Dihong Valley, which is believed to be

¹ See my article on *Falls of Tsang-po, &c.*, in *Geographical Journal*, 1895, p. 258.

the lower course of the great Tsang-po river of Tibet, between about 95° to 96° E. longitude and 28° to 29° N. latitude. They seem to be the dreaded cannibal 'Black Lo savages' of the Tibetans, in whose country the Indian Survey-explorer 'K.P.' was turned back, just as he seemed about to establish the identity of these two rivers.¹

Their country which is still mostly unexplored, has never been conquered either by us or the Tibetans. Several flying expeditions have penetrated a short way into their mountains during the past few decades to punish certain sections of the tribe for raiding down on British territory. At present these people are under a standing blockade from the frontier markets on account of their lawlessness and turbulence.

I succeeded in measuring only seven men, six of whom had come to Dibrugarh market to barter gold-dust and rubber, at my visit a few years ago when communication was still open. Their demand, as the price of their submitting to be photographed and measured surprised and amused me. They insisted that in addition to a present in money I must give each of them a felt hat! To this curious stipulation I had therefore to consent on condition that the articles of attire were procurable in the market; and strange to say they were procurable. The savage nature of the men was evident when the hats were brought. Although these latter were all alike, the men snarled and shouted and quarrelled amongst themselves for some time, each thinking the other had got a better one than himself; and one of them drew his knife threateningly on his fellow tribesman.

The existing descriptions of the tribe are derived from the political officers who have visited some of the border villages in a friendly way several years ago—WILCOX in 1825,² DALTON³ in 1855, BIVAR about 1862 and NEEDHAM⁴ in 1886. DALTON, whose pioneer work on the Ethnology of Bengal and Assam is so well known, has given an account of his visit in our Journal,⁵ and little more is yet known of the tribe except some further details as to its distribution and language.

The name 'Abor' does not seem the proper designation of the tribe. It seems the Assamese word meaning 'independent,' and is applied by the Assamese generally to all independent tribes on both sides of the

¹ For some details, see my *Among the Himalayas*, pp. 65-67.

² *Asiatic Researches*, XVII., p. 314.

³ *J.A.S. (B.)*, XIV., p. 426, *et. sq.* also in *Ethnology of Bengal*, pp. 21, &c.

⁴ *Jour. Royal Geographical Soc.*, 1886.

⁵ See note 3.

valley, including the *Naga* tribes to the south of *Sibsagar*. Although not the specific name, I nevertheless retain it here, as it is the name by which the tribe has come to be generally known to Europeans, and because the proper name of the tribe if there is one does not yet appear to have been elicited.

Subdivisions of *ABOR*.

Sub-tribe (? endogamous).	Septs. (? territorial).
	(? exogamous).
<i>Pādam</i> , E. of <i>Dihong</i>	... <i>Padu</i>
	<i>Siluk</i> or ? <i>Sibu</i>
	<i>Mibo</i> or <i>Meybo</i>
	<i>Goliwar</i>
	<i>Dāmbuk</i>
	<i>Damla</i> (N. of <i>Membu</i>).
	? <i>Netum</i>
	? <i>Taikdia</i>
<i>Miyong</i> , W. of <i>Dihong</i>	... <i>Kebang</i> , ? <i>Rūmen</i>
<i>Pasi</i> "	
<i>Doba</i> (? 'Tegin') "	
	Uncertain
	<i>Rotom</i>
	<i>Beni</i>
	<i>Talen</i>
	<i>Hepu</i>
	<i>Laha</i>
	<i>Ohimir</i> .

That section of the tribe to the east of the *Dihong* river, that is to say, up to the *Dibong* river, which divides the *Abors* from the *Mishmi*, calls itself *Pādam*, which was the name of the lowest village on the lower *Tsangpo* reached by *K.P.* These *Pādam* are the *Bor-Abor* or 'great *Abor*' of the *Assamese*. While the sections to the west of that river bordering the plains are called *Mi-yong*, *Pasi* and *Doba*. The latter live between the *Dirjmo* and *Sisi* rivers, and seem to be called 'Tegin' by the *Daflas*.¹ The sub-divisions of the tribe, into *Dāmbuk*, *Netum*, *Taikdia*, *Rūmen*, &c., seem to be, in part at least, territorial designations; and there is no definite information as to which groups are endogamous or exogamous.

¹ *A.C.R.* 1881, p. 8 .

The *Abors* live in strongly-stockaded villages, and as with most of these wild tribes, armed guards keep watch day and night against attack by other tribes or neighbouring villagers.

Every village is independent, and its government is of a intensely democratic kind. Although there is a headman, called by the Assamese *Gām*, he seems to do little more than preside at the *palaver*-house or assembly hall (*mosup*). Each individual considers himself the equal of any of his fellowtribesmen and does very much as he pleases. Everything is divided amongst the community. Thus the presents which DALTON offered to the headman were not accepted by him, but were sent to the communal store for distribution.

The physical type of the men, according to my measurements, is detailed in the table. Their colour is shown on the attached scale. The men are thickset, uncouth and clumsy. They have remarkably deep harsh voices with slow deliberate utterance. Many of them are disfigured by goitre. They are excessively rough mannered. Mr. NEEDHAM, was besieged day and night by a mob of these people, men and women who made him undress, and pinched him and pulled him about to see what his body felt like.

The dress of the men, in their primitive state, consists of the fibrous bark of the *Udal* tree¹ tied round the loins in strips about fifteen inches long and hanging down behind like a bushy tail. It also serves as a mat to sit on and as a pillow at night. The warrior when in full dress has much more imposing costume as shown in DALTON's plates.² In addition to the girdle, a waistcoat of coarse cloth, is worn with a cane helmet adorned with bear's-skin, crimson-dyed yak's tail and boar's tusks and surmounted by the huge beak of the horn-bill. The boar's tusks are not merely for ornament, but as defensive armour against sword-cuts. For arms he carries a bow and arrows with a long spear and short cutting sword, and a dagger.

The hair in both sexes is cropped short, chopped off with a knife—probably to get rid of the trouble of keeping it clean.

Tattooing is done by both sexes. The men have a cross on the forehead between the eye-brows. The women have a small cross in the middle of the upper lip, and on both sides of it, above and below

¹ *Sterculia villosa*, ROXB. Ill. Br. Ind., I., 355. It extends up to the subtropical flanks of the Himalayas. Its fibrous bark is used for ropes in Burma and in Southern India.

² DALTON *E.B.* plates XI, XII, XIII.

the angles of the mouth are vertical stripes generally seven in number, also on the back of their legs "under the bend of the knee above the calf."¹

The unmarried girls wear a short apron (*boi-op*) of five or six overlapping circular plates of brass hung from a belt of cane, these metal plates jingle as they go. In a hot day, says Mr. NEEDHAM, this is their only attire. The married women wear a short petticoat girdled with cane and reaching to about two inches above the knee. The girls and unmarried women live with their parents or married relatives. The boys and bachelors live together in a separate hut.

They worship especially the spirits which live in trees. When however the spirits prove malicious, as for example when an *Abor* loses a child in the forest, or cholera breaks out, the people in revenge cut down the trees in the neighbourhood in the belief that by removing the dwellings of the spirits they coerce them into good behaviour. DALTON noticed this, and at Mr. NEEDHAM's visit all the orange trees were being cut down on account of cholera, but the Jack-fruit trees were spared. It would be interesting to find the reason for this, whether or not the Jack-fruit may be a totem of the tribe.

They also worship a spirit residing on a mountain called *Ri-gam* (? Tibetan *ri*, a mountain, and *go, göm*, head). When they sacrifice a pig or even the stately *mithan* ox in cases of sickness or death, only the aged and infirm eat the flesh. They are great believers in divination by the livers of freshly-killed pigs and fowls. They bury their dead in a squatting posture.

Their language of course is quite unwritten.² It belongs to the group generally classed as Tibeto-Burman, though it seems in other ways to be quite as nearly related to the Chinese. They do not count beyond the number of their fingers. They have little knowledge of the arts. Their rough swords and hatchets are not made by themselves, but imported either from Assam or Tibet, chiefly the latter. They also get from Tibet rough woollen cloth for winter wear and various metal and turquoise ornaments; though they deny that any direct communication takes place, the articles in question being passed on by inter-tribal barter.

¹ NEEDHAM, *loc cit.* 315.

² Mr. NEEDHAM has published a list of words and elementary grammar of this language.

The northern section of this tribe, or a related tribe higher up the Tsang-po, suffers greatly from want of salt. K.P. often told me that in his visit to their country he was besieged by these villagers begging pathetically for a pinch of salt, which was the one article by which he bought his passage through the villages and his food by the way. It was as a salt-pedlar that he and a Tibetan merchant who also carried some axe-heads for barter, were able to push so far as they did—the *Abors* being unwilling to harm the people who brought them these necessaries of life.

The affinities of this tribe are closest with the *Miris* who adjoin the *Abors* on the western ranges and on the plains skirting the base of their hills. The practical identity in the language of these two tribes noticed by DALTON has been further confirmed by NEEDHAM. And my physical measurements support this belief.

The *Abor-Miri* were also grouped by DALTON with the *Daflas* and *Akas* who adjoin the *Miri* on the west. On the other hand the eastern neighbours of the *Abors*, the *Mishmi*, are physically smaller and less roughly featured, and, says Mr. NEEDHAM, of a more treacherous disposition. The relations of the *Abors* to the Tibetans of the lower Tsang-po, several of whom I also have measured, are discussed in the chapter on affinities.

AHOM, *Aham*, *Asom*, *Asam* or “*Assamese*.”

AHOM. This tribe of the *Shan* family, which as the last ruling race gave its name to the Assam valley, has already been mentioned in the historical introduction. It is said to be descended from a batch of the *Mau* (? *Man*) tribe of *Shans* who, pressed by the Burmese in the Mogoung district of the upper Irawadi, crossed over the Patkoi range about 1228 A.D. into the Brahmaputra valley, near Dibrugarh under the leadership of CHUKAPHA¹ (*Ohutupha*,² or *Khun-tai*³).

They gradually extended their territory down the river-banks subjecting about 1500 A.D. the *Chutiya* tribe who held the rich plain along the river; and about 1615 A.D. extended their rule over the Hinduised *Kacharis* along the great river as far as Gauhati in lower Assam. And their conflict with the Muhammadans and Burmese leading up to our occupation of Assam has already been referred to. Their movements are fairly well-known as they are recorded in their own histories.

¹ A.C.R., 1881, p. 82.

² HUNTER'S *Stat. Acct. Assam* I. 3.

³ BUCHANAN-HAMILTON'S *Eastern India* III. 676.

Bringing with them few or no wives¹ they intermarried with the semi-Hinduised *Ohutiyas* and *Kacharis*, and soon adopted the Bengali form of Hinduism of their subjects, with its dress, customs and language; and now they are scarcely to be distinguished by the casual observer from Bengalis, except for their fairer colour and slightly Mongoloid features.

Since they began to pose as a Hindu caste they seem to have restricted their marriage within themselves, as my measurements would show. But even in 1500 A.D. they do not seem to have been much Hinduised; for their chronicles relate that in that year their king barbarously fixed the head of the vanquished *Ohutiya* chief to the foot of the ladder leading up to the temple of their great god '*Song*' or '*Ohang*'² (whose image they had brought from Burma) to be trodden under foot as often as the conqueror made the ascent; and the *Ohutiya* minister's head was similarly converted into a stepping-stone to the temple of an inferior deity.

Still the majority of the *Ahoms* even now, although professing Hinduism, eat beef and pork, and bury their dead instead of cremating the bodies, as do the Hindus.

Subdivisions of AHOM.

Sub-tribes (endogamous)	Septs (P exogamous).
<i>Chamua</i> (nobility) ... ..	... <i>Kunwār</i> (ruler). <i>Bor Gohain</i> (ministers). <i>Bura Gohain</i> ,, <i>Duara</i> . <i>Lohon</i> . <i>Sandikai</i> or <i>Handikai</i> . <i>Dangoriya</i> . ³
<i>Kelua</i> ... ..	... <i>Cheliya</i> or <i>vetiya</i> . <i>Pator</i> . <i>Dihingia</i> . <i>Hatimuriya</i> . <i>Deodhai</i> } <i>Mohan</i> } (priests). <i>Bailung</i> (astrologers).
<i>Melua</i> (menials and P slaves) ...	... <i>Chaddang</i> (executioners) and others.

¹ BUCHANAN-HAMILTON III. 675.

² A.C.R., 1881, p. 75.

³ '*Dangor*' is a title of respect similar to 'Bābu.'

Since adopting the externals of Hinduism the tribe has become absorbed by their former subjects and fallen to the position of an ordinary cultivating caste. Its members are mainly to be found near Sibsagar, which was the chief seat of the *Ahom* kings. Some of them are acquiring an English education and acting as clerks.

The tribe seems to be divided into *Ohamua*, or the descendants of the chiefs and nobles; *Kelua*, the bulk of the people; and *Melua* the menials who were probably aliens and slaves. These sections seem endogamous. Several of the subdivisions into septs, generally bearing Hindu names are noted in the table, some of which are based on occupation¹—see the table on opposite page.

In appearance the *Ahoms* are tall, with rather large eyes and regular features for a Mongoloid race: see plate VII. 1 and 2. The face-hair of the men is scanty. The dress of both men and women is copied from that of Bengal. The details of their physical standard are given in the tables, and the affinities of the tribe with their neighbours, the *Shans*, *Ohutiyas* and *Kaoharis* later on.

Their houses are raised on earthen plinths and surrounded by groves of betel-nut palms.

AITON. A small branch of a *Shan* tribe settled in Sibsagar district.

AKA, *Anka* or *Hrusso*.

AKA. This tribe, which is to be distinguished from the pigmy race of African negroes of somewhat similar name ('*Akka*'²), occupy the hills on the north of the valley between the *Daflas* and *Bhotanese*. Their proper name seems to be '*Hrusso*.' The synonym *Anka* given by DALTON³ suggests a possible relation to the *Anga-mi* on the hills facing them to the south. I was unable to see any of them, though I obtained some of their poisoned arrows and found by analysis and physiological experiment that the poison with which they were smeared was certainly aconite.⁴

¹ Many more divisions are given in *A.C.R.*, 1891, most of which seem to be derived merely from village names.

² Discovered by SCHWEINFURTH in 1870. *J. Anth. Inst.* XVIII., p. 3.

³ *E.B.*, 37; and *J.A.S.B.* XXXVII., 194. *Anka* also means 'tattooed.'

⁴ Figured and described in my *Among the Himalayas*, p. 326.

ANGA-MI *A-nga-mi* 'Gna-mi,' *Teng-ñi-ma*, 'Tengima' or *Dawānsa*.

ANGA-MI. The 'turbulent Angamis' are the most warlike, and bloodthirsty as well as the largest numerically of all the wild head-hunting 'Naga' tribes, and the finest in physique. They offered desperate resistance to the punitive expeditions sent against them from time to time, and the conquest of their country has cost many valuable lives of British officers, including the political officers Captain BUTLER and his successor Mr. DAMANT, to whom we are indebted for the first systematic accounts of these interesting people.¹ They are believed to number about 40,000 persons; and are now held in check by a strong military and police force in their midst. Until a few years ago, they terrorised the surrounding tribes to such an extent that a single *Angami* could go into a *Kachari* or other *Naga* village and help himself to anything he liked without being molested by the villagers through fear lest his tribe would raid them in revenge.

Their fine country covers an area of about 600 square miles in the centre of the 'Naga' hills, and surrounded by other 'Naga' tribes between Manipur on the frontier of Burma, on the south to the plains of the Brahmaputra on the north, in about 94° E. longitude, and 25° to 26° N. latitude. They reside in large fixed villages generally on the cool rounded tops of bracing hills at about 5,000 elevation.

Subdivisions of ANGAMI.

Sub-tribes (endogamous).	Septs (P exogamous).
<i>Teng-gi-ma</i> or <i>Teng-gi-mi</i> (central).	<i>Kip-fo-ma</i> .
<i>Chak-ro-ma</i> (western).	<i>Se-mo</i> .
<i>Chak-ri-ma</i> (eastern) [? <i>Tso-gha-mi</i> or <i>Tsung-ga-mi</i>].	<i>Puchat-su-ma</i> .
? <i>Sop-vo-ma</i> or <i>Mao</i> (south-east).	<i>Mi-ma</i> .
	<i>Ke-za-nu-ma</i> .
	? <i>Rang-go-zu-mi</i> .
	&c. &c.

The tribe seems divided into three sections. The central and largest call themselves '*Teng-gi-ma*' or as some of them pronounced to me '*Teng-ñi-mi*,' the smallest on the west are *Chak-ro ma*, and the eastern are *Chak-ri-ma*. On the south the *Mao* or *Sop-vo-ma* appear to be a section of

¹ Rough notes on the *Angami Nagas* by J. BUTLER, *J.A.S.B.*, I. 1875, and DAMANT, *loc. cit.*, p. 244. On the *Angami* or *Kilted Nagas* by Col. WOODTHORPE, *J. Anthropol. Inst.*, XI. 56-196 (1882).

this tribe. They have no general name for the tribe as a whole. The designation 'Angami' or 'Gnami' is merely the Assamese and Manipuri name for them. This term however is convenient to retain, as it is best known to Europeans and it serves as a general designation for the whole tribe.

Each sub-tribe seems to be endogamous, and each is divided into several clans (*tep-fu*) and septs which are said to be exogamous, but whether on a totemistic or what other basis is not elicited. In each village reside two to six or eight of these clans, each in separate wards; and each clan has its distinctive tartan.

The feuds between these clans are as bloody and frequent as between hostile tribes; but it is remarkable that it is almost invariably a war of one clan with another and not of the village as a whole. Thus Captain BUTLER stated:—I have often seen a village split up into two hostile camps, one clan at deadly feud with another whilst a third lives between them in a state of neutrality, and at perfect peace with both."¹ The cause of these blood feuds is often some petty quarrel about land or water, which develops into devastating war and is handed down from generation to generation till an opportunity is found no matter by what treachery, to have it revenged; and the helpless women and children suffer most. One of these butcheries in 1876 thus described²:—"In the middle of July a party of forty men of Moozema (? 'Mozuma') went over to Kohima and were admitted by one of the *khels* (clans) friendly to them, living next to the Puchatsuma quarter, into which they passed and killed all they could find, namely, one man, five women and twenty young children. *The people of the other clans made no effort to interfere* but stood looking on. One of the lookers on told me that he never saw such fine sport—the killing of the children was just like killing fowls!"

The heads thus treacherously taken are nevertheless considered to be honourable trophies, as much so as if they had been taken in equal warfare.

The villages are built on the very summits of the mountains and are very strongly fortified, owing to the almost constant state of war between the clans and other tribes. They are surrounded by deep ditches and the approach is often through narrow crooked lanes with high banks on either side leading up to strong heavy wooden gates

¹ *Loc cit.*, p. 315.

² *A.C.R.*, 1891.

hewn out of one piece of wood, and above the doors are outlooks loop-holed where constant guard is kept in troublous times. Not unfrequently the only approach to one of these outer gates is up a notched pole fifteen to twenty feet high. The gate is usually decorated by a huge rudely carved head of a *mithan* or buffalo with an effigy of a man between the horns, surrounded by a circle of human heads or skulls.

The several clans, of which there are two to eight in every village, are frequently divided off by deep lanes and stone walls and whenever an attack is imminent the roads leading to the village are studded over with stout sharpened pegs, &c., as obstacles.

In appearance the *Angamis* are a fine stalwart people with Mongoloid features, taller and fairer than most of the neighbouring *Naga* tribes. The men crop their hair short in front to form a fringe over their brow and tie up the rest into a knot or chignon with cane or white cotton. For details of measurements see the tables.

The younger women are occasionally rather pleasant featured but they soon become plain as the hard life of drudgery they lead is soon fatal to whatever good looks they had, and their carrying of heavy loads gives them thickset figures.

The dress of the men in their war-paint is magnificent in form and colour. It is well shewn in the annexed reproduction of a sketch by Colonel WOODTHORPE. In addition to his usual short blue light fitting blue kilt, ornamented with white cowrie-shells as a badge that he has taken part in a raid, and several gaudy scarves of scarlet, blue, yellow and white of the particular pattern of his clan draping his athletic chest, and his strings of red and yellow and other colour binds around his neck with a pendant, a slice of a great white conch-shell suspended by blue thread over the nape, the warrior is decked out with feathers and other ornaments and carries two spears and a shield almost as large and as gaudily decorated as himself. Into his hair-knot are stuck erect the huge tail-feathers of the hornbill, white broadly barred with black near the tip, and such plumes also crown his shield, which is the stretched skin of the tiger, elephant, leopard or bear, decorated with scarlet-dyed tufts of goat's hair.

A collar of red-dyed goat's hair trimmed with the tresses of his human victims—probably unfortunate women and children butchered as they went outside the village to fetch water—and this also is decorated with white cowries. This special badge of the warrior is analogous to the military collar-badges of rank of the civilized nations—though

here where the fighting instinct reigns supreme, the taking of heads is so much a necessity of tribal-life that every young man is boy-cotted and insulted by the village maidens till he can sport some of these tokens of war or of cold-blooded murder.

In addition to various other ornaments¹ including huge earrings of the tusks of the wild boar or of brass, and bunches of cotton streamers, the warrior wears red and yellow checkered cane armlets above his elbows and leggings of the same material, and into his girdle is thrust a heavy axe used as a cutting sword, the handle of which is also decorated with scarlet dyed goat's hair.²

The spears about 8 feet long are very handsomely bound round with particular patterns in plaited cane and a stiff bristling velvet of scarlet and black dyed goat's hair, and they have a spike on the other end to stick them in the ground, as no *Naga* would leave his spear against a wall as this would bend it somewhat and so interfere with its accuracy in aim.

Altogether the costume and accoutrements are most picturesque, and the sight of such an *Angami* warrior bounding along and making the hills re-echo with his war-cry is said to have an extraordinarily thrilling effect. This gaudy attire of the males quite eclipses that of the females, as is the rule in the lower animal world. For the dress of the women is much less showy than that of the men. Necklaces and bracelets however are worn and red stained bamboo ornaments in hair. Unmarried girls shave their head and wear white shell-earrings. The married women 'braid or loop up' their hair, and dispense with their earrings. Brides are recognised by their hair hanging round their head in an intermediate state, too short to tie up.

There is no settled form of Government, every village and every individual is independent. Though nominally there is a headman who is usually selected for personal valour in war, still it is said his opinion when asked is only acted on at the individual's pleasure, or otherwise. Each *Angami* settles his own quarrels.

¹ For details see BUTLER'S article, *loc cit.*, p. 326.

² The red stain for the goat's hair and bamboo hair-pins and rings is said by Dr. WATT, (*Jour. of Anthropol. Inst.* XVI., 364,) to be obtained from that species of wild madder called *Rubia Sikkimensis* and not 'manjeet' or *R. cordifolia*; and the blue for the cloth is not from wild indigo, which is abundant locally, but from *Strobilanthes flaccidis*.

Although so democratic and acknowledging no hereditary chiefs, the individual can yet acquire private property, and this he can dispose of, and it descends in the male line. When a man dies neither his wife nor his daughters get a share in the property except their clothes.

In cases of mishaps, such as a death and especially an accidental death, a conflagration, and also at the birth of a child, the particular house in which the event happened is laid under a ban; it is 'tabooed' for a certain period usually three days. Thus when a leading man dies no one leaves the village, for three days, that is so long as the body remains in the house. This ordeal is called *kenni*; but this term is also applied to a holiday propitiatory offering to the spirits, before sowing or reaping.

At the festival called *Sekrengi* dogs are eaten in great numbers.¹

All showing their inveterate fighting instinct it is noted² that "on the death of a warrior (from natural causes) his nearest male relative takes a spear and wounds the corpse by a blow on the head, so that on his arrival in the next world he may be known and received with distinction," as one who has died in battle.

The dead are buried. A man has, as a warrior, his 2 spears laid by his right side and his sword and the split bamboo and string to produce fire after the 'Naga fashion.' A woman has a black cloth only laid beside her, and a basket of rice is thrown over the coffin in the grave and the earth filled in. And the skulls of the cattle killed for the feast are afterwards fixed up over the grave together with shield spear and cane ornaments worn by deceased. Over the grave of a woman her basket in which she carried her loads, her rice-pounding mortar and her weaving sticks are placed. On the 4th day a cock is sacrificed and eaten by all relatives and this concludes the ceremony.

The affinities of the *Angamis* are discussed further on. They are surrounded by *Rengma* and *Lhota Nagas* on the north, *Kacha* on the west, *Manipuri* on the east and *Kukis* on the south. They differ markedly in physique and colour from the dark squat *Lhota Nagas* adjoining them on the north. The *Kacha Nagas* to their south claim kinship with them and try to get an *Angami* sword (*dao*) to be buried with them³ and for this purpose keep several in their houses.

ANG-WAN-KU or *Tablang*, or *Tablung*, a triblelet of Eastern *Nagas*.

¹ A.C.R., 1891.

² BROWN, *loc. cit.*, p. 41.

³ DAMANT, *Official Jour.*, 1875.

AN-ZANG, *In-jang*, *Un-za*, *Me-za-mah* or *Reng-ma*.

ANZANG. A large so-called 'Naga' tribe to the north of the *Angamis* and *Lhotas*, in the hills bordering the Assam plains at the junction of Nowgong and Sibsagar districts.

They are not a warlike people. They inhabit dense forests difficult of access, so that their villages are not usually fortified. They are mixing to some extent in marriage and customs with the *Arleng* or *Mikirs*, who share with them some of the outer forests fringing the plains. They are probably more nearly related to the *Mikirs* than the *Nagas*. One section of their tribe seems to be named 'Mayi.'

Physically they are darker and shorter in stature than their more stalwart neighbouring *Nagas*, and they crop their hair short and blacken their teeth and indulge in betel mastication like the lower castes of Assamese.

Their dress now generally resembles that of the *Mikirs*. There seems practically nothing yet recorded about their customs.

AO, *Hāti-kuri*, *Hāti-goria*, *Sa-mai-na* or *Ni So-meh*.

AO. A large warlike tribe of 'Nagas' on the outer ranges drained by the left or western tributaries of the Dikhu river to the south of Sibsagar district. They are separated by the *Sema* and *Lhota Nagas* from the *Angamis* on the south, and adjoin the 'Naked' *Nagas* on the inner ranges towards the east.

Subdivisions of Ao.

Sub-tribes (not strictly endogamous).	...	...	Septs (exogamous).
<i>Chung-ngi</i>	...	...	<i>Yin-sung</i>
			<i>Chā-mi</i>
			<i>Pung-ngau</i>
			<i>A-mung-shi</i>
			<i>Uon-kam</i>
			<i>Maung-ge-tung-men</i>
<i>Mong-sen...</i>	...	...	<i>Mong-sen-tsung</i>
			<i>Yem-ehe</i>
			<i>U-chi</i>
			<i>Char</i>
			<i>Ai</i>

They call themselves 'Ni-so-meh' and 'Sa-mai-na,'¹ and are

¹ DAMANT *loc.*, *cit.*, 248.

called 'Ao' (or 'Aurh') by their neighbouring *Naga* tribes, and *Hatikuri* or *Hati-goria* by the Assamese plains-people.

The tribe is divided into two sections of almost equal size, the *Chung-ngi* or 'Zung-gi' who appear to live furthest within the higher hills and adjoining the 'Naked' *Nagas*, and the *Mong-sen* who seem to occupy the lower outer ranges fringing the plain. On the border between the two sub-tribes are a few mixed villages containing both tribes such as *Deka Haimong* and *Mohung-ting* villages.

These two sub-tribes are said¹ to have been strictly endogamous until lately. Now they intermarry to some extent. They are divided into several exogamous septs, some of which I give in the table.

Physically the *Aos* are darker in colour and less stalwart and tall than the *Angamis*. The men are not tattooed, but the women are so on the face, neck, breasts, arms and legs. The marks on the face are four slight vertical marks up on the chin for both sub-tribes. The other tattoo marks however are said to differ in the two sections, those of the arms and calves of the leg being most marked.² This tattooing is evidently a tribal badge of honour, for female slaves are not tattooed.

The dress of the men is a loin-cloth and small apron, the pattern of which is said to vary from village to village³ (or? clan to clan). The ears are perforated in three places in a vertical line, the lowermost perforation is the largest and through it is thrust a large plug of bamboo or brass-tube with chained bell-pendants; while in the upper two are worn tufts of cotton. Strings of white beads are worn as necklaces. The warriors, who have taken a head, wear a collar of wild-boar tusks and a wristlet of white cowrie-shells; but lately since raiding has been checked, men who have not taken a head have begun to wear these coveted badges. In the northernmost villages a small cane-helmet is worn decorated with boar-tusks.

For arms they have the usual spear and shield and cleaver or axe (*dao*), this last is fastened in a wooden sheath behind by a cotton string round the waist.

The women of both sub-tribes dress similarly, but the *Chung-ngi* tie their hair with a plaited string of black hair, whilst the *Mong-sen*

¹ Mrs. CLARKE. *Ao Naga Grammar*, Shillong, 1893, 1. See also Mr. CLARKE'S 'Zung-i Naga' Dialect, in J.R.A.S., 1877.

² A.C.R., 1891, p. 243,

³ A.C.R., 1891, p. 243.

use strings of white cotton. Their dark blue loin-cloth like a short petticoat from the waist to the knee is sometimes striped with red, and a dark blue cloth is thrown over the shoulder. Their ornaments are numerous strings of cheap red cornelian beads worn around the neck. In the upper part of the ear they wear large brass rings about four inches in diameter. These are made of three twists of thick brass wire and, after being passed through the ear, are supported by a string going over the top and round the back of the head."¹ Large crystal plugs are also worn. Old women wear anklets or gaiters of dark cloth.

Their villages are usually of large size and on strong positions along the mountain ridges, and are strongly stockaded, and surrounded by ditches bristling with sharp-spiked bamboos. Entry is through a massive doorway of one huge hewn block surrounded by look-outs. Inside near the gateway stands the guard-house and bachelors' dormitory and palaver-house or *morang* with a huge hog-backed thatched roof. Its interior is "carved with large figures of men, elephants, tigers, lizards, etc., roughly painted with the three colours common to the *Naga* and *Garo* tribes,—black, white, and reddish brown. Around the walls are the skulls of men and animals and skilful imitations of them (human skulls) made by cutting and painting old gourds; these imitations are often so well done that at a little distance they pass for real skulls. The ridge of the *morang* projects a few feet in front, and is ornamented with small straw figures of men and tufts of straw placed at regular intervals. Outside each *morang* is a large platform of logs of wood, on which the young men and their friends sit and smoke throughout the day, and hard by is an open shed in which stands the big (war-) drum formed of a huge trunk hollowed out, and elaborately carved to resemble a buffalo's head, and painted in front after the manner of the figure head of a ship, and furnished with a tail at the other end. The drum is raised from the ground and rests upon logs of wood. It is sounded by letting a heavy piece of wood, hinged on one side to the roof, fall on it, and by beating it with double-headed clubs."²

Each village is a republic where all are equal, and the nominal headman has scarcely any more authority than anyone else.

The bachelors are supposed to sleep in the guard-house, and the

¹ Colonel WOODTHORPE's Survey Report on Naga Hills, for 1874-75, Calcutta.

² A.C.R., 1891.

unmarried girls in 'twos and threes' in houses by themselves or in company with the old women.

Marriage is arranged by mutual consent of the two parties concerned, and amongst the *Ohung-ngi* is done without ceremony; a nominal present being given to the father of the bride as purchase price. Amongst the *Mong-sen* there is some ceremony including a probationary marriage for twenty days before the final one; during this time the bridegroom does not stay at his wife's house, but the couple go off on an expedition by themselves. Inheritance seems to be in the male line, the children following the clan of their fathers.

In some of their festivals the stately *Mithan* ox is savagely killed, literally hacked to pieces alive.

One of these festivals seems to be a survival of marriage by capture. It lasts three days in August, and a chief feature of it are the tugs of war with a rope of jungle-creepers between the young women and the young men of the village, the girls trying to pull the rope outside the village which the young men exert themselves to prevent. After dark "the girls form into circles holding hands, each clan on its own ground. They then begin a monotonous chant, at the same time circling slowly round and round. This dancing and singing go on for hours, its monotony being only interrupted by what may be called raids by the young men from a different clan. These come round with lighted torches and having picked out the girls they consider most pleasing, proceed to carry them off by force. Such seizures, however, lead to nothing worse than drinking, the girls carried off being obliged by custom to stand the the young men free drinks."¹

Slavery is universal, but efforts are being made by our officers to suppress the custom. Troublesome slaves were usually sold to the *Nagas* living across the Dikhu, amongst whom human sacrifice seems to be still prevalent. Slaves, paid by the *Aos* to another village to make up a quarrel, were *invariably slaughtered* by the village which received them *as an offering to the spirits of the men who had been killed.*²

The dead are not buried, but are smoked in a box which is then placed on a high platform outside the village, and on it are hung the man's cloth, eating plate, drinking cup, and in front of the body of a warrior are set the row of heads he has taken and his spear and shield.

¹ *Idem.*

² *A.C.R.*, 1881, p. 78.

AR-LENG, *A-rleng*, *Ar-ling* or *Mikir*.**AR-LENG.**

The '*Ar-leng*' or 'The Men,' as this tribe proudly calls itself, or '*Mikir*' as it is called by the Assamese, inhabits that detached range of low forest-clad hills lying between the south bank of the Brahmaputra and the base of the Jaintia and Kachar hills, and chiefly in the Nowgong district, east of Gauhati, between the Kopili or Langting and Dhansiri rivers, in 92° and 94° E. longitude and 26° to 27° N. latitude.

These people have a tradition that they formerly occupied the Jaintia-hills but were driven out thence by the *Kacharis*. And Mr. C. S. LYALL¹ finds in the survival of geographical names of places and rivers, traces of the former occupation by the *Mikirs* of the hills to the south-east of Kachar, now exclusively inhabited by *Kuki* tribes.

Subdivisions of AR-LENG.

Sub-tribes. (? endogamous).	Septs (exogamous).	
<i>Rong-hang</i>	<i>Be</i> (or <i>Be-po</i>)	
? <i>Do-mo-ria</i> (in W. Nowgong)	<i>Bong-jang</i>	<i>Phāng-chó</i>
	<i>Bong-rung</i>	<i>Rām-de</i>
	<i>Han-sa</i> (or <i>Han-sek</i>)	<i>Rong-chan</i>
	<i>Ing-hi</i>	<i>Rong-hang</i>
	<i>Ing-jāl</i>	<i>Rong-pe</i>
	<i>Ing-leng</i>	<i>Shing-p'ang</i>
	<i>Ing-ti</i>	<i>Tā-ró</i>
	<i>Kā-tar</i>	<i>Tā-rung</i>
	<i>Kleng</i>	<i>Tó-rón</i>
	<i>Ko-ró</i>	<i>Tok-bi</i>
	<i>Kram-sa</i>	<i>Tu-mung</i>
	<i>Lek-ti</i>	<i>Tut-so</i>
	<i>Ok-bang</i>	

The *Mikirs* of Nowgong according to the Census Report are divided into four alleged endogamous sub-tribes:—*Rong-hang*, *Chin-tong*, *Amri* and *Dumrali* or *Tholua*; but I find that the last three are village names. The first two are stated on the same authority to be the highest, and the last is the least primitive; and each of these is divided into the exogamous septs,—*Ing-ti* (or *Rong-pi*) *Ze-rang*, *Lek-ti* and *Ti-mung*;

¹ A.C.R., 1881, p. 78.

each of which again is subdivided into groups, bearing names, probably territorial such as *Rong-pi*, *Hansa* or *Hensek*, *Tut-so*, *Bong-rung*, *Kram-sa*, &c. I have noted in the table other exogamous septs which have come under my own notice, and here I give details of some of the septs, with whom others cannot intermarry.

Of these *Ing-jal* cannot marry with *Kleng* or *Ing-leng*.

<i>Tu-mung</i>	„	„	„	<i>Kleng</i> , <i>Phāng-chó</i> or <i>Ók-bang</i> .
<i>Ok-bang</i>	„	„	„	<i>Tumung</i> , <i>Kleng</i> , <i>Ing-leng</i> or <i>Phāng-chó</i> .
<i>Ing-ti</i>	„	„	„	<i>Ko-ró</i> , <i>Be-po</i> , <i>Ta-rung</i> .
<i>Rong-hang</i>	„	„	„	<i>Rong-chau</i> , <i>Rong-pe</i> , <i>Bong-rung</i> , <i>Rām-de</i> .
<i>Koró</i>	„	„	„	<i>Be</i> , <i>Tarung</i> , <i>Tā-ró</i> or <i>Ingti</i> .

If this latter list were extended, it would doubtless supply material for reconstructing endogamous groups.

The smaller colony in North Kachar is divided according to Mr. E. C. S. BAKER¹ somewhat differently to that shown in the table. This difference however seems mainly due to altered spelling or pronunciation. The *Rong-kong* alone are settled in the Kachar plains.

The *Arleng* or *Mikirs* are still somewhat in the early stage of the wandering horde, without permanent villages. They are a shy mild race of forest nomads, clearing little patches in the dense semi-tropical forest for cultivating cotton and summer-rice, and moving on in a few years to fresh-clearings. Unlike the other hill-tribes with fixed villages, who have shifting plots of cultivation in the forests, which usually are at some distance from the village, the *Mikirs* reside within the plot which they are actually cultivating for the time. Each village governs itself.

The fear of man-eating tigers and other nocturnal wild beasts infesting these forests is probably the reason, why the whole village of the *Mikirs* usually live in one single large house raised on tall posts, the access to which is only by a notched stick used as a ladder. Thus, in the same house, says DALTON, live sometimes as many as thirty married couples with their children, and the house is not divided into rooms. Since DALTON wrote, it seems to be becoming the practice to

¹ A.C.E., 1891, p. 254.

subdivide the house into a few rooms, though even then, married and unmarried and the children of two or three generations all live and sleep huddled together with their fowls and a few goats, and their granary at one end. Under the platform of the house are the pigs and extra goats, and fowls for sacrifice to the spirits. The buffaloes and cows—for the *Mikirs* unlike most of their neighbouring tribes use milk, the milk of cows and buffaloes, but not of goats, as a staple of diet—are fenced in near the house and there left to defend themselves during the night against tigers and other wild beasts. And some plaintain and orange trees are usually to be found around the house, when the site occupies an old clearing.

In the vicinity of the Hinduised Assamese the *Mikirs* are rapidly however giving up their primitive habits. At Kamrup near the Assamese settlements I found that *Mikirs* are not only giving up their nomadic habits and forming fixed villages, but have abandoned their communal houses, and adopted separate houses for each family which are built no longer on piles but directly on the ground like the huts of the Assamese.

Though generally plucky in the forest they are individually, like most forest tribes, shy and timid with strangers and usually bolt into the jungle on seeing a European.

Physically they are a squat mongoloid race, flat-nosed, rather small eyed, and generally resembling the *Lepchas* in appearance, though somewhat inferior to them in regularity of features and physique. The details of their physical type are given in the table and photographs.

The ordinary dress of the *Mikir* man is a strip of cloth about six inches wide and six feet long bound round the loins and thighs. When travelling he usually wears a sack-like armless shirt of coarse blue or white home woven cotton cloth with a fringe hanging to his knees. This garment is often slightly embroidered with a basket-work pattern in various colours. Their knife has a straight blade about twenty inches long in an open scabbard, and is worn slung over their left side. Their hair is tied up in a knot, and surmounted by a turban.

The women wear a long sheet wrapped round the body, under the armpit, and descending to the knees. It is tied at the waist by an embroidered tape like a lamp-wick, the long ends of which hang low down. They are adopting the style of Assamese dress, and bazaar-made clothes and of late Manchester and Bombay cheap cotton goods are displacing the native, and the attire is getting more ample and decent. The teeth of all are blackened with betel.

The women take an equal part in all the occupations, ceremonies and diversions of the men.

Marriage is only between adults. It shows vestiges of the primitive maternal state, where the young man has to serve in the house of his wife's father for a term, usually of two years, before he can take his bride home. There is no public ceremonial marriage; a fowl is offered privately to the spirits and its flesh eaten by the pair. Divorce is easily obtained and without any fine.

The names of children are given them by the oldest woman of the village—which also seems a survival of the maternal stage.

Once a year, as with the *Lepchas* (or *Rong*),¹ each village or *Rong* makes a great feast or sacrifice called *Rong-ker* to their chief deity '*Arnam*,' who by some is Hinduised into '*Prithi-Raja*.' The animals which are sacrificed must be of a white colour, thus a white fowl, or white goat, or white cow; but an exception is made in the case of the pig, which is the tit-bit of the feast.² The ground is swept clean, and spread with leaves of the wild plantain and wild cardamom, upon which are placed offerings of flowers and whole and ground rice.³ The pig and other animals are introduced to '*Arnam*' by the medicine-man (*Se-kara-ki*), who addresses the god in words to this effect,—“We have come here to offer to you all the things you see, and we hope that you will keep us safe!” The blood (and the life) of the animals and some of the cooked food are offered to the god before the company commence to eat the flesh.

This feast is one of great rejoicing with dancing, and if two or three villages combine, even cows and buffaloes are sacrificed.

The malignant demons of the hills and streams and lakes, who blight the crops and cattle and men, are called *Mu-krang* (? *Inbang* in Kachar); and the equally malicious spirit which infests houses is called *Peng*. The first is believed to withhold the rain, and cause disease, and incite the tigers to kill the cattle and human-beings, or to cause the wild buffaloes to attack and kill the tame ones. But they work their mischief in the dark—light destroys their power—hence the *Mikirs* never willingly venture out after dark; and they worship these

¹ Cf. My article on 'The Lepchas and their Songs' in *International Archiv. fur Ethnog.* XII., 1899, p. 50.

² C. LYALL, *A.C.R.*, 1881, p. 78.

³ E. C. S. BAKER, *A.C.R.*, 1891.

spirits much more frequently than the great good spirit, but without such palatable offerings and rejoicings.

Thus writes an officer who has lived amongst them¹:—"Peng and Inbang (-arnam) do not appear to be gentlemen of much discernment as regards diet, their quatum of brains being chiefly employed in hatching evil: therefore, though it is very necessary to keep them in good humour by constant sacrifices, yet it is not necessary that these should be of any particular colour or quality; and aged hens who have given up laying and taken to crowing, crippled goats or pigs that won't fatten, are generally the victims slaughtered. The lesser devils merely require a fowl to be sacrificed to them, and when a person is ill, the medicine-man takes him in hand, and having taken a handful of cowries, he casts them on the ground, telling by the way they fall, where the *Hemoto's* proper dwelling is. This important detail found out, a fowl is sacrificed in the vicinity of it, and the medicine-man proceeds to drive out the *Hemoto* from the patient into the dead fowl by exorcising incantations, etc. Sometimes, of course, the *Hemoto* refuses to go, and then the person dies as soon as the inside of the navel is eaten, that being the seat of life according to *Miki's* medical science.

"They burn their dead, and celebrate the event by a carousal and dancing. The villagers collect round the funeral pyre and, the medicine-man or *Ochar* having set this on fire, animals and birds are slaughtered, and feasting and drinking at once commence, enlivened by wild dancing round the burning pile, and by the soul-stirring music of tom-toms and two stringed bamboo violins. All through the night this continues, until the body and wood are reduced to grey ashes, and then, as dawn approaches, the people all retire, leaving only the *Ochar* and dead man's relations to watch for the first streak of light, upon the appearance of which they immediately set to work to dig a hole in the ground sufficiently deep to obtain water. As soon as a small amount of liquid has collected, the *Ochar* scoops some up in the hollow of his hand, and, scattering it about the scene of the cremation, he declares the place to be named after the dead man, and by such name it is known until the villagers remove or until the dead man is forgotten, seldom a period extending more than a few months. Cremation usually takes place at some little distance from any village, as a place has to be selected where

¹ E. C. S. BAKER.

it is probable that water may be obtained, without much difficulty being undergone in digging for it. The favourite places, therefore, are the sandy beds of the larger rivers during the dry season, and their banks and other lowlying grounds during the rains. Were no water to be obtained after some hours' digging, the spirit on whose behalf it was being sought would be driven from heaven *Damra Jomarong* and forced to take up his abode in hell *Dampavri*. To prevent all chance of such a catastrophe happening, water is always induced to appear in the hole by some means, foul if not fair."

"The spirit of a person is supposed to leave the body with the last breath, and goes thence direct to its destination, either *Damra* or *Dampavri*, the former under ordinary circumstances, the latter should he have been killed outright by a wild animal or have been in any way deformed during life. The *Mikirs* are the only people who believe in the immediate departure of the spirit from this world. The *Kacharis* believe that for thirteen days the soul haunts the earth, wandering about the scene of its release from the body. The *Nagas* say that for three days it remains with the body, and for this reason keep guard over the grave for two nights after the burial. In like manner the *Kukis* and *Lushais* believe that for a certain period the soul is forced to dwell within the house it occupied in life. Nor does the *Mikir* believe in the power of the soul to revisit the earth, as do most other tribes, and with them to be dead is verily to be forgotten." ¹

Although they do not yet employ Hindu priests, Hindu influence from Bengal is rapidly changing their customs.² That foremost of all caste distinctions in practice, namely, what a person may eat or drink, is beginning to show itself. When, writes Mr. S. C. BAKER a few years ago, "I came to this (Mikir) sub-division five years ago, I found that the *Mikir* coolies would eat anything that I shot including *mithan* (wild oxen), bears, &c. Now a great many will not eat any of the bovine tribe, and last year I met number who refused to eat a bear I had killed, whilst they were under the eye of my *Kachari* interpreter, who considers himself a Brahman, took upon himself the duty of demonstrating the uncleanness of bear's flesh, and the *Mikirs* closed their clasp knives and went to their rest empty and unhappy. A few hours after dark, however, a shadowy form slunk out of the coolies' quarters, and presently there was a sound of a knife working

¹ E. C. S. BAKER.

² A.C.R., 1881, p. 82.

in the flesh. After a few minutes the watcher saw the form jump up with the hunk of flesh grasped in his hand, and retire hastily in the direction opposite that from which he had come and another form appeared on the scene. This last evidently did not understand how the bear had lost some of its finest meat, but, having looked carefully all round, the shadow squatted by the bear and the sound of the knife was again heard, but this time an interruption came before the meat was severed, and the second had also to bolt, and unluckily selected the bush already occupied as a hiding place by shadow No. 1. On reaching this there was a scuffle, and a third shadow walked cautiously up to the bush to find out the cause. There was then the sound of suppressed giggling, and in a moment three shadows were to be seen seated busily carving the bear, then a fourth and fifth came, and the watcher retired to bed, but before he slept the odour of frying bear came to his nostrils, and he knew that all was well. The next morning a close observer might have noticed a look of repletion about the *Mikirs*, and a remarkable desire to avoid all conversation with the *Kachari* official and the place where lay the remnants of what had once been a bear."

Many of them are readily becoming converted by the Christian missionaries as they are readily prosletiyised to such a benign faith.

A-SRING-GIA, or *Mi-ri-nok-po*.

A-SRINGIA. This is an outlying section of the 'Naked' *Nagas*, which within living memory has settled in the outer hills of the *Ao Nagas* to the south of Sibsagar, having travelled westward three days journey from their tribe. They are fast losing their distinctive customs and adopting those of their neighbours, the *Aos* and the plains-people of Assam. They are called by the *Ao* '*Miri-nok-po*.'

BHOTIYAS OF BHOTAN, *Bhotanese, Bhutiyas,*
Duk-pa, Lho-pa or Lho-rig.

BHOTANESE. These inhabitants of Bhotan, or 'the end of *Bhot*' (or Tibet), as the Hindus name the tract of the outer Himalayas to the east of Sikhim, are called by the Assamese and Indians '*Bhotiyas*,' in common with all the other Tibetan-speaking

¹ Cf. RALPH FITCH'S *Narrative*, DR. BUCHANAN-HAMILTON'S *Nepal*, 1829; COLONEL PEMBERTON'S *Eastern Frontier*, and MR. EDEN'S *Report of a Mission to Bhotan* 1839-1873, DR. GRIFFITH'S *Journals* 1844; and my *Buddhism of Tibet* 40, 284 and *Among the Himalayas*, p. 246, &c.

peoples.¹ To distinguish them from the *Bhotiyas* of Tibet, of Nepal, and of Sikhim respectively, I shall refer to them as *Bhotiyas* of Bhotan.

They usually call themselves '*Duk-pa*' because, so they say, they profess the *Duk-pa* form of Lamaism; though this title may possibly be a strained modern perversion of the appellation *Drug-pa* (spelt *Hbrog-pa*) which is the Tibetan name for semi-nomadic pastoral tribes.¹ They are called by the Tibetans *Lho-pa* or *Lhorig*, that is, 'Southerners,' as they lie to the south of Tibet; whilst their Lepcha neighbours on the west call them '*Pru*,' which may be a corruption of the word *Duk*, which is spelt *Brug*; or it may be a form of the name of the western district of Bhotan, namely, '*Pa-ro*.'

Subdivisions of BHOTANESE.

Sub-tribes (? endogamous).

Septs (? exogamous).

<i>Duk-pa</i> ...	...	...	<i>Wang</i> , with title 'Pön' or lord.
			<i>Shā</i> or <i>Zang</i>
			<i>Pum-t'ang-ba</i> .
			<i>Yurthim-ba</i> .
			<i>Sang-be-ba</i> .
			<i>Ohānh</i> and <i>U-chhu-ba</i> .
			<i>Kar-ra</i> .
			&c., &c.

Hā-pa or *Hār-pa* ?

Musel-pa (W. of Tista) ...

The divisions of these people seem to be mostly territorial, and appear to be without restrictions on marriage. The *Ha-pa* or *Har-pa* occupy the upper part of the country bounding Tibet. The workers in iron, '*Kar-ra*,' are said to have the lowest position. A section of herdsmen settled west of the Tista, called *Mu-sel-pa*, seems to be an endogamous group, and they profess the *Nying-ma* form of Lamaism.²

In appearance the men are heavier and clumsier in features and build than the Tibetans of Sikhim and the adjoining part of Tibet, and they have exceptionally large heads and long faces.

Both men and women shave their heads, unlike the Tibetans proper who wear pig-tails. And the men wear turbans instead of the common Tibetan or Chinese hat.

¹ *Ethnology of Tibet*, W. W. ROCKHILL, p. 673.

² Cf. my *Buddhism of Tibet*, 55, &c.

The marriage tie, if it can properly be said to exist at all, is very loose. Most of the adult men profess to be monks, but their celibacy is only in name. They are a rude treacherous people and seem steadily decreasing in numbers, owing apparently to the absence of any regular marriage system.

BODO, see *Kachari*.

CHAKMA, see *Tsakma*.

CHIN, *Khyin* or *Khyen*.

CHIN. This wild tribe, which is conterminous with the south-eastern 'Naga' and the *Kuki*, is properly on the Burmese side of the water-parting. A note on the customs of the *Chins* of the Arakan hills was given in the *Journal* of the Society by Major FRYER,¹ together with some promiscuous measurements of skulls and limbs, and Mr. WOOD-MASON added for comparison the cephalic indices of eleven individuals of the Lushai hill men.² A good account of this tribe illustrated by photographs is given by Messrs. CAREY and TUCK in their *Gazetteer* of the country.³

My measurements of the tribe are reserved for my series on Burma.

In the Lushai hills they are subdivided into *Poi*, *Jahan* and *Zao* or *Lukher*.

CHING-MEG-NU or *Tamlu*.

CHING-MEG-NU. This outlying small tribe of 'Naked' Nagas is in the north-east border of the Naga Hills district and to the west side of the Dikhu, the majority of the 'Naked' Nagas in the Assam valley being east of that river.

Although adjoining the *Aos*, this tribe are physically superior to that tribe, lighter in colour, and differ markedly in dress, cut of hair and language.

The dress of the men is exceptionally scanty. A black rattan-cane or a strip of white bark is wound twice or thrice round the loins and a large tail of bark is left hanging down behind. In addition are garters of cane dyed red and armlets of the same. On great occasions the warrior wears a helmet of cane and paints a few stripes of white on his face.⁴

¹ *The Chin Hills*, Rangoon, 1896. And their language is analysed in an *Essay* by B. HОУЕНТОН, Rangoon, 1892.

² *J.A.B.*, 1875, I.

³ *Proc. A.S.*, 1875-07.

⁴ *A.C.R.*, 1891, 245.

Both men and women are tattooed, the men on their chests, where each warrior keeps his record of heads in the shape of the figure of a man roughly tattooed for each head taken, the women on their legs and breasts.¹

The women wear a narrow cloth about 12 inches wide girdling the loins. It is sometimes striped with red. The breasts are uncovered.

The houses are not raised on high platforms.

Their dead are not buried but are smoked as with the *Aos*, and then put in coffins in the foot of a large tree outside the village gate. In the case of men of distinction the head is wrenched off, and placed in an earthen pot, which is then thatched over and deposited at the foot of the tree which supports the body.²

CHING-MI or ? '*Towang*.'

CHING-MI. This little-known tribe occupies the higher ranges on the extreme east of Bhotan, and extends north of the *Akas* across the water-parting into the Pemakoi district of Tibet on the lower Tsang-po. The Survey-explorer K.P., a native of Sikhim, who is our chief authority for them,³ tells me that they are very like the *Lepchas* in appearance and mild manners, but the men crop their hair and the women wear large pins to fix their coil of hair. A more Tibetanized section of the tribe, although living amongst the others, is called *Ko-long-te-pa Ohing-mi*. They come into the Tibetan village of Pemakoi, bringing forest produce for sale. They are possibly the *Ha-pa Tanang* or the '*Tenae Miri*' of whom DALTON had heard vague accounts from the *Miris*, and against whom a punitive expedition was sent a few years ago—see under '*Mishing*.'

CHING-PÔ, *Singpho, Ka-chin or Ka-khyen*.

CHING-PO. This aggressive tribe of hardy highlanders occupies a broad strip of the mountains stretching from the western borders of Yunnan across Upper Burma to the Dihing valley at the upper end of the Brahmaputra. They are a vigorous warlike race, and during the past two centuries have pushed the *Shans* and Burmese before them in many places.

¹ *Idem*.

² *A.C.B.*, 1891, 246.

³ A short vocabulary of their dialect is given by him in *Survey Report* for 1888.

There was not a *Ching-pô* village between Bhamo and Sand less than two hundred years ago, so a *Shan* chief told Mr. CUSHING,¹ and now the mountains are occupied by a large population of them, and several of the villages and mountains still retain their *Shan* names although no *Shans* remain in that region, and many *Shan* agricultural names have been adopted by the *Ching-pô* as none existed in their own mountain tongue.

They still are pressing eastwards and south in Burma, and have ousted the *Shans* from the district bordering the first defile of the Irawadi, and are settling on the plains beyond the mountains.

They penetrated into the Brahmaputra valley, it is believed, little more than a hundred years ago,² and so terrorized the *Ahoms* that their name was well known in lower Assam about 1810 when Dr. BUCHANAN visited there. They crossed the Patkoi range near Dibrugarh and settled on the hills of the Dihing river bordering the Bor Khamti country.

They offered stubborn resistance to our troops in the war of annexation of Upper Burma in 1886-87, and it was in that war, on the Bhamo frontier, that I first met them. Such daring fighters were they, that our mercenary Afghan troops quite respected them and dubbed them 'the Afghans or *Pathans* of Burma.' And now that their country is annexed and their pluck and endurance has been appreciated, they are being enlisted as military police for service locally in Upper Burma.

In Assam they have degenerated somewhat by opium-eating and spirit-drinking, though they still are superior in physique to the *Ahoms* and other *Shans* in their neighbourhood.

Subdivisions of CHING-PÔ.

? Sub-tribes (endogamous)	? Septs (exogamous).
<i>Khā-nam</i> (Lowlander)	<i>Nam-brong Pisha.</i>
	<i>Im-bon.</i>
	<i>Tangaik Sarok.</i>
	<i>Dai-pha.</i>
	<i>Mai-o Ning-ra.</i>
<i>Khā-khu</i> (Upper hills)	... <i>Tureng.</i>
	<i>Duleng.</i>
	<i>Mirip-Ching-gong.</i>
	<i>Kum-Shang.</i>
	<i>Si-San.</i>

¹ *Sketch of the Ka-khyen Language.* J.R.A.S., July 1880.

² HANNAY states the date as 1793 A.D.—*Selections from Govt. Records.*

§ Their proper tribal name is 'Ching-pô,' where the ô has the sound of the 'aw' in 'law.' This name I found was pronounced exactly in the same way, by both the Assamese and Burmese sections of the tribe, notwithstanding that the anglicised form of spelling it, which is current in Assam, namely 'Singpho,' suggested a difference in this respect. Dr. BUCHANAN-HAMILTON spelt it 'Ching-pho,'¹ which is nearer the correct form. The word does not mean 'a man' as is usually stated.² The Burmese call them *Ka-chin* or *Ka-khyen* in contradistinction to their south-western neighbours, the *Chins* or *Khyens*.

The divisions of the tribe I have not yet been able to make out at all satisfactorily. The wilder section to the north in the neighbourhood of the Amber-mines-district is called *Khā-khu*, which Mr. NEEDHAM derives from *Khā* a river, and *khu* a head, and this certainly designates their geographical position, as they occupy the heights near the sources of the Irawadi river.³ The *Doamiya* are half-breeds with their Assamese slaves, and are chiefly found on the lower Dihing near the Makum coal mines.

Physically the men are of athletic frame and fair height, with not very marked Mongolian features, except the more eastern members of the tribe bordering China. They speak in much the same loud harsh tone and staccato style as Tibetans, so much so indeed that hearing them speaking unseen in the dense forest, I almost fancied they were Tibetans. And many of their words for commoner objects seem identical with the Tibetan.

Their general appearance and customs have been described by DALTON⁴ and others from the Assam side, and by ANDERSON from the Burma side.⁵ The group here illustrated from my photograph comprises the chief of Di-rap ('Ti-rap') and his family, who belong to the *Nam-brong-Bisa* sept or group; and his kinsman the chief of Bisa, whom I also photographed, was of the same type.

For dress they wear a close-fitting blue or black jacket and a checked loin cloth in Burmese fashion, and occasionally a plaid thrown

¹ *Eastern India*, III. 662.

² CUSHING *loc. cit.*

³ The border of their country was entered by E. GRAY, J.R. *Geog. Soc.*, 1894, 223.

⁴ *Ethn. Beng.* 9, also HANNAY, BRONSON, in *The Asiatic Society's Journal*, xviii. and BROWN *op. cit.*

⁵ *Mandalay to Momein*.

over the shoulders. The pattern varies, but is always in small checks or very narrow stripes. The hair is tied up into a knot, and over this is wound a small turban, over which a huge round mat hat is worn as a protection against the sun and rain. The men tattoo on the arm and shoulder, and all married women on both legs from the knee in broad parallel bands. Their arms are a large flat curved sword of the *Khām-ti* pattern, worn in an open wooden scabbard slung over the shoulder by a hoop of cane, a short thrusting spear, a cross-bow with bamboo arrows, and a shield of buffalo-hide. When travelling they carry one or two satchels embroidered by their wives or sisters to hold their food, opium, tobacco, &c.

They are addicted to opium-eating, and grow the poppy themselves, though they readily barter goods for Indian opium.

The women wear one piece of horizontally broadly striped red and blue cotton cloth wound round the waist—above the breasts—in the case of maidens, also a jacket. Married women wear their hair in a knot on the crown fastened with tasselled pins, the unmarried on the back of the neck. In the ear are thrust large plugs of bright amber.

Slavery is prevalent. It was estimated that they and their Burmese kinsmen possessed in 1837 no fewer than a hundred thousand Assamese whom they had carried off as slaves.¹

Their villages are usually situated on strong positions, and the individual houses are exceptionally large, eighty to hundred feet long, with a raised wooden platform, and divided into various compartments.

Polygamy is prevalent. The girl is purchased. Inheritance is in the male line and is peculiar in that the eldest and youngest only inherit—the intermediate sons getting nothing. The eldest obtains the estate, while the younger gets the moveable property and goes off to found a new settlement.

They bury their dead in wooden coffins. Beside the deceased warrior is placed his sword, arrows, or if he had a gun, that weapon with powder, bullets and flint, also food, clothes and money, for the use of his spirit in the next world. In case of chiefs the body is kept for years unburied outside the village and surrounded by the emblems of rank which it had in life. In death by violence a buffalo is sacrificed to appease the wrath of the spirits, and its head is fixed near the grave.

¹ Dr. McCOSH, *Topography of Assam*, 1837, 150, and DALTON *E.B.*
J. III. 6

Their worship is simple animism. At the entrance to the village and amongst the hills and in the forest are little bamboo shrines for offering food and drink to the spirits, and every house has a special door for the use of the spirits of deceased ancestors if they wish to re-visit the family.

CHUTIYA.

CHUTIYA. A semi-Hinduised tribe of the upper valley of Assam, which was in occupation of the plains around Sadiya in the 13th century at the time of the *Ahom* invasion. They are generally alleged to be of *Shan* origin, though DALTON believed them from their language to be closely related to *Kacharis*. They seem to have largely intermarried with the *Ahom*, so that while the latter have a sub-division called '*Chutiya*,' the *Chutiyas* have sections calling themselves *Ahoms*. They are now chiefly found in the Sibsagar district side by side with the *Ahoms*.

They indulged in human sacrifice until the British occupation of their country.

Subdivisions of CHUTIYA.

Sub-tribes (endogamous)	Septs (? exogamous)
<i>Deori</i>	<i>Dibongia</i> } (? territorial)
	<i>Zenga-pani</i> }
<i>Borahi</i> (Semi-Hinduised)	<i>Pator-hat</i> (? ,,)
Hinduised including <i>Ahom-Chutiya</i> caste.	

They are divided into three sub-tribes,—the *Deori* the most primitive, the *Borahi* semi-Hinduised, and the more Hinduised sections including the '*Ahom*' *Chutiyas*. The *Deori* are found in Lakhimpur and Sibsagar, and they live in huts raised on posts. The others live on houses on the ground like Assamese.

Like the *Garo* and *Ching-pô* they do not drink milk.

Marriage demands a bride-price often amounting to about one hundred rupees.

DAFLA, '*Domphila*,' *Bangni* or *Ni-sing*.

DAFLA. This wild and little-known tribe inhabits the mountains on the north side of the Brahmaputra between the *Miris* and the *Akas*, to the north of where the Darang and Lakhimpur districts adjoin each other.

The name *Dafla* appears to be an Assamese epithet, though its meaning is not apparent. The eastern members of the tribe seem to call themselves *Ni-sing* or *Ni-sing*, and are differentiated by the Assamese as '*Tagin Dafla*'; whilst the western and especially those settled near the plains and foot of the hills call themselves *Bag-ni* or *Bang-ni*. It is doubtful whether these are separate endogamous sub-tribes. I was told however that the former tattoo their faces with a transverse band across the cheeks, whilst the latter do not tattoo at all. In the accompanying plate No. 3 is a *Ni-sing*, whilst Nos. 1 and 2 are *Bang-ni*.

The men wear their hair in a top-knot fastened by wooden pins or small combs, and distend the lower lobe of the ear with large cylinders of bamboo, like table-napkin rings. The women wear large earrings reaching to their shoulder. Slavery is common with them, the slaves being mostly Assamese captured in the plains or bought from the *Abors* and other tribes. Slaves are not allowed to marry girls of the tribe. They marry amongst themselves. They were called to me '*Hatimoria*,' in contradistinction to *Gām* or 'chief,' the Assamese title of the freeman.

Marriage is mostly by capture, but presents are afterwards given to appease the parents of the bride. Polygamy is common, and property and kinship descend to the son who inherits all the wives, except of course his own mother. Polyandry, which was recorded by DALTON, is said by Mr. STACK to be not now prevalent. They bury their dead in a sitting position.

They seem related to the *Abors*, and their language, according to Mr. NEEDHAM, is very similar.¹

DOANIYA, mixed *Ohing-pô* and *Assamese*.

DZO, a title of the *Lushai* see '*Kuti*.'

EMPEO, a title of '*Jemi* 'Naga.'

FAKIAL, or *Fa-ke*. This is a title of a small colony of *Shans*, who migrated from Mogaung and Hukong in Burma about 1760 A.D.² and have settled on the Dihing near Makum in Dibrugarh district. They employ Burmese Buddhist priests and wear the Burmese dress.

GARO, Assamese and Bengali title of the *Mandé*.

HAJONG, the primitive *Kachari* of the hilly tracts.

¹ Mr. R. C. HAMILTON, C.S., is publishing, through the Assam Secretariat Press, a more detailed grammar of their dialect.

² Col. HANNAY's Report.

HATIGORIA, Assamese title of *Ao*.

INZEMI, synonym of *Jemi*.

JAINTIA, synonym of *Synteng*.

JEMI, appears to be a chief title, of the *Kacha Naga* of the hills of North Kachar, who on the Kachar side call themselves '*Empeo*,'¹ and who seem related to the tribelets called *Koirang* or *Liyang* and *Yema*² also? *Arung* or *Sengima*.

KABUL, *Nagas* of Manipur.

KACHARI, *Kosari*, *Boro* and *Boḍo*, or *Bara*.

KACHARI. The proper name of this large semi-Hinduised Mongoloid tribe is involved in much obscurity. As BUCHANAN-HAMILTON pointed out they call themselves *Boro* or *Boḍo*, but Mr. ENDLE in his exhaustive grammar³ of the dialect of the tribe states that this is simply the Assamese form of the Indian word for 'great,' so that I have preferred the more generally used term *Kachari* to designate the tribe. It is perhaps worth considering whether this word *Boḍo* may not be related to the old name of Tibet, namely, '*Bod*.' The title *Kachari* is usually interpreted as being the Indian term denoting an inhabitant of the *Kachh* or submontane marshy tracts. It is pronounced by the people themselves *Kosari*, who distinguish themselves from the *Kos*, their still more Hinduised neighbours, whose title is usually spelt '*Koch*.'

Although the title *Kachari* suggests that it denotes a native of Kachar, it does not appear that Kachar was ever the chief headquarters of the tribe within historic times. The *Kacharis* are found chiefly in the central Brahmaputra Valley, in the districts of Kamrup, Goalpara, Darang. The purest section of the tribe appears to be the *Hojai* or '*Hajong*' who live in the hills, the word *Hajo* meaning 'a hill' in both the *Kosari* (*Kachari*) and the *Kos* (*Koch*) dialects. The *Jharna* or 'jungle-living' section is also less Hinduised. They are restricted to Lower Assam and are enlisted in the military police. The *Sonwal* or

¹ Mr. SOPPITH'S *Grammar*.

² DAMANT *J.R.A.S.*, 1880.

³ *Grammar of the Kachari Language*. Also *A.C.R.*, 1881, p. 67, where Mr. ENDLE transliterating the spoken *o* by *a* says they call themselves *Baraphisa* or children of the *Bara* (Great). See also B. HODGSON'S articles on the *Boḍo* tribe in *J.A.S. (B.)*, 1829-56, and reprinted in his *Miscellaneous Essays*.

Sadiola are mostly gold-washers in the Lakhimpur district in Upper Assam.

Physically they are a sturdy stalwart people (see plate XIII, lowest figs. for plains *Kachari*, and plate VII, lowest fig. for *Hojai*). They have distinctly Mongoloid eyes, with scanty face hair. They have adopted many of the externals of Hinduism, and many of them recruit the ranks of the Koch caste. Like the *Garos* and *Ohutiyas* they do not drink milk.

They still retain traces of the maternal stage of the family. It is a common practice for the bridegroom to serve for his wife for months and even years;¹ though exemption from this service can be purchased by a money payment on marriage.

Several of their other customs were recorded by Mr. HODGSON in his essay on the tribe.² The *Mech*, *Rabba* and *Lalung* are closely related to the *Kachari*.

KACHIN, Burmese epithet of *Ching-po*.

KASIA, *Ka-se-ya*, 'Osseya' and *Khasia* or *Kairium*.

KASIA. Comparatively little is known about this in many ways interesting Mongoloid tribe, notwithstanding that the British capital of the Assam province has stood so long in its midst, on the Shillong 'plateau.'

The different ways in which Europeans spell the name of this tribe well illustrate the need for a definite system in transliterating into Roman characters the spoken words of an unwritten language. In Dr. BUCHANAN-HAMILTON'S account of the tribe, written about 1810, to which little has since been added,³ the name of the tribe is given as '*Kasia*,' of which a more popularly spelled form was '*Osseya*,' whilst RENNELL about 1780 A.D. in his pioneer map gave the form '*Cussay*' for the country. Colonel DALTON also uses Dr. BUCHANAN-HAMILTON'S form of the word, but in modern official documents the word is aspirated into '*Khasia*,' a form which so far as I could find does not represent the native form of the word, which, outside the influence of the European missionary schools, is pronounced *Ka-si-a* or *Ka-se-a*. The

¹ ENDLÉ *A.C.R.*, 1881, p. 71.

² *Loc. cit.*

³ H. WALTERS *As. Researches*, Vol. 17; Col. H. YULE, *J.A.S. (B.)*, 1844; Sir J. HOOKER'S *Himal. Journ.*, II., OLDHAM'S *Geology of the Kasia Hills*. On the *Khasia Tribe* by Lt. E. H. STEEL, *Trans. Ethnolog. Soc.*, VIII. 305.

interest of this point is that this tract of country, the 'Cussay' of RENNELL, or properly 'Ka-se,' is, in common with the adjoining hills of South Manipur, known to the Burmese as 'Ka-se,' or as they lispily call it 'Ka-the,' and it stood in considerable repute amongst the Burmese for its female slaves. The *Sintengs* who adjoin the *Kasias* on the 'Jaintia' Hills, so far as I understood, called the tribe *Kai-rium* or *Kai-rhyum*.

Linguistically the *Kasias* are said in the Assam census reports to occupy a group by themselves, exhibiting no relationship with any other known language in their neighbourhood: the fact however is that both the language and the people have not been properly studied.

Physically they are sturdy and muscular with great calf development, with distinctly Mongoloid eye and longish face. The peculiarity of their nose is described under nasal index. Their complexion is generally stated to be 'fair, often ruddy,'¹ but this is misleading. Their complexion is recorded in the table, and is generally exceptionally dark for a tribe living at a relatively high elevation. None of them seem to be tattooed. Their ears are slightly pierced for rings or very small plugs. The section called *Wār* who live in the lower valleys are perceptibly darker; the *Bhoi* appear to be closely related to the *Sintengs*.

They were in a very primitive state until lately and unacquainted with the art of weaving;² and they still practice the maternal form of inheritance, and have their kinship based on groups of 'motherhoods,' the details of which have not yet been satisfactorily elicited. The husband enters the wife's family and then exchanges his own name for that of his child—*Teknonymy* as Professor TYLOR has termed it.

One of their striking customs is the erection of monumental slabs of stone to commemorate great events, including the death of their chiefs. Thus on their hill sides may be seen rows and circles of tall slabs like a miniature Stonehenge; and from this funereal custom Colonel DALTON believed that they were allied to the Dravidians.

Intensely superstitious and overawed by the invisible powers of the earth and air, like the Tibetans, they offer a libation to their divinities before drinking, by dipping a finger three times into the vessel and flicking a drop or two over each shoulder and in front.³

¹ E.B., 57.

² E.B., 57.

³ E.B., 57.

KHAM-TI or 'Tai.'

KHAM-TI. This tribe, called '*Khām-ti*' after their country, which lies on the upper sources of the Irawadi between eastern Assam and China in longitude 97° to 98° E., to the north of and bordering the *Ching-po* country, invaded the Dihing valley of Assam about a hundred years ago, and got as far as Sadiya. Some colonies of them still exist thereabouts. The name of their country may mean according to Mr. NEEDHAM 'the golden locality' (from *khām* gold and *ti* a spot).¹ In regard to this name it is curious that their country is almost continuous with the '*Kham*' province of Tibet.

The Assam section of the tribe call themselves *Tai* '*Shyam*,' the latter part of the title being their pronunciation, as I heard it, of the word which we ordinarily know as *Shan*, that great branch of the Mongoloid race.

They may be regarded as a later name of the same stock which sent forth the *Ahom* several centuries before. The divisions of the tribe specified in my measurement list appear to be territorial and of no structural importance. In these the frequency of the prefix *Mān* suggests that they may be the *Mān* barbarians of the Chinese, or it may be possibly the cognate epithet by which the Burmese are still known to the Assamese. Another common prefix of these divisions of the tribe is *Lung*; of these the *Lung-ting* is said to be the highest in rank.

Physically they are a tall people, but are considerably addicted to opium-eating and are less hardy than their long-headed *Ching-pō* neighbours, especially the *Kha-khu* who raid and harass them.

They are professing Buddhists of the Burmese type of that religion.

KHUMBU. Mongoloid inhabitants of the Khumbu District of Eastern Nepal to the east of the Dudh Kosi river.² Under this term are included the *Bhotiyas* or Tibetan-speaking inhabitants of the upper part of Eastern Nepal as well as the semi-Hinduised Nepalese, the *Kiranti* of the lower valleys.

KIRANTI, A semi-Hinduised Mongoloid tribe of the lower Khumbu district of Eastern Nepal and of lower Sikkim. This name seems to be a corruption of the Hindu epithet for the Cis-Himalayan

¹ *Grammar of Khamti*, p. 1.

² *Of My Among the Himalayas*, 406.

barbarians, namely, *Kirāt*.¹ They are better known by their more flattering Hindu title of '*Jimdār*' or 'crofter,' and '*Rai*.'² They have assumed the dress and language of their overlords, the *Gurkhas*. Their neighbours to the east, the *Limbū*, seem also to respond to the title *Kiranti*.

KOCH, *Kos*, *Cooch*, or *Rājbañsi*.

KOCH. This semi-Hinduised people occupying the plains of the Brahmaputra between Lower Assam and North-Eastern Bengal, are in many ways interesting. They do not, as stated by Colonel DALTON, Mr. RISLEY and others, belong to the dark Dravidian aborigines of India, but are distinctly Mongoloid, though somewhat heterogeneous. This term *Koch* has become more of a caste title than a tribal appellation, so that individuals of the *Kachari*, *Garo*, *Rabha*, *Lalung* and allied Indo-Chinese tribes are admitted as members; and there seems also in places to be a slight leavening with *Ohandāl* blood? Thus any one of these tribes can become a *Koch* by establishing a Brahmanical priest and giving up eating beef, though he need not necessarily abjure animal food altogether. In this stage he is called *Saraniya*, usually pronounced in the Assamese fashion '*Horoniya*,' which means 'a refugee,' implying that he has taken refuge in Hinduism. The more advanced stage can be gained by leaving off beef and swine's flesh and strong drink altogether, when he assumes the full externals and status of a Hindu.

When posing in this way as Hindus they are, in view of their evident origin, only assigned by the more orthodox Hindus the position of one of the very lowest castes. The term *Koch* therefore not being a favoured one in Bengal, it is usual to find them dropping that title wherever there is a resident *raja* of their own kindred as at Koch Bihar (Kuch Behar), Darang, Bijni, Mechpara, Sidli, Beltola, Jalpaiguri and Lakhi. At such places they call themselves by the higher sounding Indian title '*Rājbañsi*' or 'Royal race.'

A good deal has been written about this people by Dr. BUCHANAN-HAMILTON,³ Mr. B. HODGSON⁴ and Colonel DALTON.⁵ As Sir JOSEPH

¹ *Tribes and Castes of Bengal*.

² Cf. My *Among the Himalayas*, 306, for note and photograph.

³ *E.B.*, 1, &c.

⁴ *East India* III. 540, &c.

⁵ *Miscell. Essays*. I. 72.

HOOKER observed,¹ the "Ooches, a Mogul (Mongolian) race... are a fine athletic people not very dark."

I have intimately studied the *Koch* for several years when camping through their country, and my notes are so bulky that I reserve them for a possible monograph on the subject.²

The men dress generally like Bengali peasantry. The women go about without restraint openly, and usually with their heads uncovered. Their dress like that of the *Kachari* women is merely a narrow striped cloth wrapped round the body. In the younger women this cloth reaches as high as the breasts and descends to the knees; but in the older women it is little more than a loin-cloth. The married women usually wear a bracelet of huge conch-shell, like the *Bhotiya* women of Eastern Nepal. So similar indeed are these people of different tribes in this region in appearance as well as in dress, that Dr. RIEBECK's illustration No. 4³ of a *Lushai* woman might be taken for women of this tribe in every particular.

I have roughly grouped the divisions of this people for my measurements as follows:—

Koch, proper, including *Modai* and 'Pāni *Koch*' of Garo Hills.

Horoniya or 'Saraniya,' semi-Hinduised.

Kām-tali, most Hinduised.

Koch.

Kantai-Koch.

Rajbānsi.

Deshi.

Poli (*Sadhu* and *Babu*).

A large series of measurements of *Koch* from Bengal, taken mostly by a Hospital assistant, has been published⁴ by Mr. RISLEY; many of them however do not appear to have been typical *Koch*.

KOLITA.

KOLITA. A Hindu caste of the Assam plains claiming to be *Rajputs* or *Kshatriyas*. They have a slight Mongoloid type of features, and seem to be the mixed descendants of the Indian *Kāyasth* or writer-caste who came up the Brahmaputra to officiate as priests to the tribes who

¹ *Him., Jour.*, I. 384.

² *Cf. My Among the Himalayas*, p. 291.

³ *The Chittagong Hill Tribes*, by Dr. E. RIEBECK, ed. by A. H. KEANE, London, 1885.

⁴ In Mr. RISLEY's *Tribes*, &c.

were adopting Hinduism, the *Koch*,¹ *Kacharis* and others. They were displaced, however, by the Brahmans and degraded to a low caste, which position is nevertheless belied by their good colour and features. The great Hindu reformer SANKAR, who headed the revolt in India against the tyranny of the Brahmans about the end of the fifteenth century, belonged to this caste, and was a native of Nowgong, above Kamrup.

Despite their bad treatment by the Brahmans, they hold their own and wear the Brahmanical thread.

KUKI.

KUKI. This wild tribe although living, strictly speaking, outside the Brahmaputra Valley is introduced here on account of its close affinities with its neighbouring tribes in that area, and also in order to bring my series of measurements and notes into relation with those of Dr. RIEBECK and Captain LEWIN² in the Kuki-Lushai hills. This tribe occupies the hills of Chittagong, from the Koladain river to Tipperah, and the adjoining ranges to the south of the *Nagas*, and *Kachar*, and west of Manipur, on the east side of the lower Brahmaputra valley, near its mouth at the Bay of Bengal, an area of about 300 square miles.

They are head-hunters like the *Nagas*, and formerly they gave much trouble by raiding on the plains. They are a roving people, not given to fixed cultivation, and are being driven gradually northwards by pressure of the *Lushais* and other tribes to their south.

They too are being rapidly educated on European lines by the British Government. Already a Lushai youth has passed the matriculation examination of the Calcutta University, and vigorous efforts are being made by the Bengal Government to get others of their youths to qualify for the B.A. degree! poor fellows! Their fathers killed monkeys with bows and arrows and ate them garnished with pig-roots, and must the sons be taught the text of the 'Faery Queen' and learn to recite "The boy stood on the burning deck," and spout Xenophon, Virgil and Bacon!

The structure of this tribe has not been made out yet. They are said to be divided into four or more sub-tribes *Rang-kol* or *Bang-kol*, *Bête*, *Jan-sen* and *Ta-doi*. The two former are known as 'Old' *Kukis*

¹ *Eastern India*, III. 540.

² See also *Chin-Lushai Land* by Lt. Col. A. S. REID, I.M.S., Calcutta.

in contradistinction to the other two as 'New,' as the latter are relatively new arrivals from the southern hills between Chittagong and Burma. Each of these sub-tribes is divided into two or more septs as in the table. The *Tipperahs* seem to belong to the *Lang-rong* sept as the *Rang-ko*. No information is available as to exogamous septs. They seem to have no name for their tribe—the word 'Kuki' is believed to be a Bengali appellation. The *Lushais* who call themselves *Dzo* or *Zho* are also called 'Kukis' by the Bengalis. The *Lushais* wear their hair in a knot resting on the nape of the neck, whilst the neighbouring tribes to the east and south, distinguished as *Poi*, wear their hair knotted on the temple. The 'Howlongs' and 'Kamhow' intervene between the *Poi* and *Lushai*.

In one of the earliest accounts of the tribe¹ the blood-thirsty fact is noted, that the *Kukis* believe that he who counts most murders attains greatest happiness in the future life, because all those whom he has killed become his slaves hereafter.²

The villages are usually built on hill-tops and fortified. The chief's house is larger than the rest. The villages are shifted after three years or so.

In appearance they are squat in form and dark in colour for Mongoloids. Some of the men are rather effeminate looking from the paucity of hair on their faces; the *Jansen* and *Tadoi* men go almost naked, the others wear small cloths, and those bordering Bengal wear the Bengali dress. The hair, both of men and women, is worn tied in a knot behind, and head necklaces and earrings and bracelets are worn.

The combs with which the men fix their hair are made of stained red and black wood or occasionally ivory, and are treasured with the greatest care. Their loss is deemed very unlucky. When a couple of *Kukis* are married, the priest presents each of the pair with a comb. Only man and wife may use the same comb, and when the man dies his comb is buried with him, and his relatives break their combs and go with dishevelled hair for some days.³

Tattooing seems universal among the men. All the men I examined had been tattooed a year or two before puberty. The pattern is a

¹ Surgeon McCREA in *Asiatick Researches*, VIII. 1799.

² For other early accounts see J. RAWLINS in *Asiatic Researches*, II. (1790). 187; also Dr. T. RAE in *Journal*, and Sir Henry YULE in *Journal* 1844, Major STEWARD of Kachar, and J. F. BROWNE, Government Report on Tippera District.

³ DALTON *E.B.*, 47.

small black circle on the forearm, usually the left, though occasionally on the right or on both, and a few had more than one mark on the forearm. The ears of all the men are pierced for small plugs or rings.

Their weapons are spear and *dao*, formerly bows and arrows and a long sword were common.

The maternal condition of the family is prevalent. A man is accounted of little importance till married, and marriage amongst the *Rong-kol* is by service in the house of the girl's father. He requires to serve three years in the house like a bond-servant, then says Mr. SOPPITT¹ "he is allowed to marry the girl, but even then is not free, as he has to remain on another two seasons (or more) working in the same manner as he did before. At the completion of the five years he is free to build a separate house and start life on his own account. Two rupees is the sum ordinarily paid the parents of the girl, a sum paid evidently more for the purpose of proving a contract than for anything else, the long period of servitude being the real price paid."

Amongst the *Jansen* sub-tribe exemption from personal service is purchased by a price ranging from twenty to over 200 rupees.

The children are named by the village elders, and, as with the *Kacha Nagas*, the father and mother drop their names and assume that of the child's, as the 'father of so-and-so,' whilst couples who have no children are afterwards called 'the childless father' or 'the childless mother.'

A man's property is inherited by his brothers and failing them by his wife.² The man's brother as a condition is, if not already married, bound to marry the widow of a deceased elder brother, irrespective of his age, while an elder cannot marry the widow of a younger brother. If the younger brother fails to do this, the property goes to the widow.³

The dead are burned by the *Rung-kol* and the *Saka-jarib*, whilst the *Jansen* and *Bête* bury theirs. When their chief died, a number of slaves and prisoners of war were killed, and their heads put on the platform with the body—this custom stills exists amongst their allies, the *Lushais*.

They are nearest allied to the *Lushais* who adjoin them on the south, whom they closely resemble in appearance, language, dress and customs. And on the other hand they seem related to the *Chins* of Burma.

¹ Also a good list of words in HUNTER'S Statistical Acct. of Hill Tipperah. Dr. WATT, *Jour. Anthropol. Institute*, xvi. 344.

² Mr. BAKER in *A.C.R.*, 1891, 252.

³ *Idem.*

KYON-TSÜ, *Tson-tsiü*, 'Tiontz,' 'Miklai' or 'Lhota Naga.'

KYON-TSÜ. This large tribe of 'Nagas,' to the north of the *Angamis*, inhabits the Woka sub-division of the Naga Hills district on both sides of the Doyang river, bordering the Jorhat and Golaghat sub-divisions of Sibsagar district. Although formerly one of the more blood-thirsty tribes they are rapidly losing their savage customs and settling down to agriculture.

They call themselves '*Kyon-tsiü*,' a name which, I find, means 'the men.' They are called '*Lhota*' by the other Nagas and '*Miklai*'¹ by the Assamese.

Each village is independent, and so thoroughly democratic that its nominal head-man has little power over the people, each person usually settling his own disputes in his own way.

The houses are built on the ground, and the bachelors live at the end of the village in the guard-house. Each village has a sacred tree to which are nailed the skulls taken on their raids.

In appearance they are squat and muscular, smaller and darker than the *Angami*, and generally resembling their western-neighbours the *Bengma Nagas* in customs and dress.

The men wear a short loin-cloth with an apron, 'light blue or white striped horizontally with thin red lines, or for the lower villages dark blue striped with broad red lines.' In rainy weather and for cold a shoulder-cloth of broad white and dark blue stripes is worn. It reaches to the knee. Their weapons are the usual spear, shield and *dao*-hatchet.

The women wear a short black cloth leaving the chest bare, necklets of beads, metal armlets, and ear plugs of bamboo tube, into the ends of which are inserted tufts of red dyed goat's hair.

Of their marriage arrangements little is yet known. Girls are said to marry usually early, and are bought for about one hundred rupees; and the descent is in the father's clan.

The dead are buried and flowers are often strewed over the grave. The skulls of cattle killed for the feast are also set up there.

Amongst their curious superstitions is one which they share with the *Aos* in regard to deaths occurring by accident. "Should any member of a household be killed by a tiger, by drowning, by falling from a tree,

¹ DAMANT *loc. cit.*, p. 247.

or by being crushed by a falling tree, the surviving members of the household abandon the house, which is wrecked, and the whole of their property down to the very clothes they are wearing, and leave the village naked, being supplied outside the village with just enough clothing to cover their nakedness by some old man amongst their relations. Thenceforth for a month they are condemned to wander in the jungle. At the expiration of the period, the wrath of the deity being supposed to be appeased, they are allowed to return to the village. Neither they nor any one else can touch again any of the abandoned property, nor can a fresh house be built on the site of the old one."

The affinities of this tribe appear to be closest with the *Ao* and *Rengma* .

LALUNG or ? *Ti-wa*.

LALUNG. This is a small semi-Hinduised tribe in the plains skirting the *Mikir* country at the foot of the Jaintia Hills. No mention is made of them in the earlier historical accounts of the plains in the *Ahom* histories. They seem to be a branch of the *Kacharis* , though they are less robust. They appear to be mixed up with *Mikir* or *Garo* blood according as they adjoin one or other of those tribes. The few I have seen had fairly good long noses with somewhat prominent bridges.

They hold sacred the poisonous trees and plants,—the *Euphorbia* , the *Madār* (*Calotropis gigantea*), and the *Gomari* tree (*Gmelina arborea*).

Some of them called themselves to me ' *Ti-wa* .'

LEPOHA, see *Bong* .

LHO-PA, see ' *Bhotanese* .'

LHOTA, see *Kyon-tsi* .

LUSHIAI or *Dzo* or *Zho* , see *Kuki* .

MANDÉ or *Garo* .

MANDÉ. This large tribe which calls itself *Man-dé* is generally known to Europeans as *Garo* from the hills which they occupy. The *Garo Hills* , so notoriously unhealthy, form the extreme western end of that broad belt of mountains, which stretches from Burma to the south bank of the *Brahmaputra* , and around whose promontory the river turns southwards to Bengal. This isolated position, coupled with the extremely primitive character of this tribe and the maternal structure of their family system, suggests that these people may be probably the autochthones of this area.

The southern section of the tribe was first described¹ by Mr. John ELIOT, who was deputed in 1788 by the East India Company to investigate the customs duties of that part of the country and to establish friendly relations with the people. Dr. BUCHANAN-HAMILTON recorded² the details of his visit to the northern side of these hills; and there are several other miscellaneous accounts.³

Their frequent raids into British territory led to their hills being annexed and placed directly under British management in 1866.

The subdivisions of this tribe have not yet been made out at all satisfactorily. The divisions as given by BUCHANAN-HAMILTON and DALTON and in the census reports differ very considerably. So far as I have been able to make out in my hurried enquiries, the main divisions are essentially territorial, whilst the sept distinctions are apparently based on the 'motherhood' system of kinship.

Sub-divisions of MAN-DE.

Sub-tribes (? endogamous).	Septs (? exogamous).
<i>A-beng</i> or <i>A-chik</i> , W. outer hills.	<i>Marok</i> .
<i>A-tong</i> in S.E. ,, ,,	<i>Sang-ma</i> .
<i>A-we</i> in N. ,, ,,	<i>Mo-min</i> , except in <i>A-beng</i> .
<i>Ma-chi</i> in central hills.	<i>Tu-ang</i> , only in <i>A-ws</i> .

Mixed sub-tribes.

Dikhil or *Nuniya* mixed with *Kasias* on border of *Kasia Hills*.

Chi-bok, on *Mymensing* border.

Nam-dhaniya, on plains at N.E. border.

The *Abeng* are separated from the others by a high ridge, the *Someshwari* range, which explains why this tribe has not one of the 'septs' which is common to the others.

The exact particulars in respect to the division into 'motherhoods' remain still to be elicited. Each 'sub-tribe,' wrote BUCHANAN-HAMILTON, is divided into clans called '*Ohatsibak*,' which again are sub-divided into different houses called *Mahāris* or 'Motherhoods.' But DALTON while adding no fresh light on this point uses the term '*Ohatsibak*' as synonymous with the 'Motherhood,' and the last Assam census report says each tribe (? sub-tribe) is divided into (only!)

¹ *Asiatic Researches*, III. 1792.

² *East India*, III. 682, &c.

³ C. S. REYNOLDS, *J.A.S. (B.)*, 1849; YULE's *Cuthay*, and others.

two or three Motherhoods. I wrote to several officials of the Garo Hills for information on these matters but, as was usually the case in Assam, I received no reply. It seems a pity that officials who have at their hand the means of eliciting such valuable information should nevertheless take no interest in these matters or assist those who do.

Some interesting particulars of the maternal basis of their kinship and inheritance are given by Dr. BUCHANAN-HAMILTON, who stated that it is the girls who propose marriage and the husband goes to live with his wife's family. "A man cannot turn away his wife on any account unless he chooses to give up his whole property and children." A woman whenever she pleases may turn away her husband, and may in general marry any other person, conveying to him the whole property that her former husband possessed, and taking with her all her children; but the rank of the children arises from that of their father. When a chief dies, his heir is any one of his sister's sons, that his widow chooses. The fortunate youth, if married, immediately separates from his wife, who takes all his private fortune and children, while he marries the old woman and receives the dignity, fortune and insignia of honour of his high rank. The wife of a chief may divorce him, but she must choose her next husband from the same noble family, as its members are alone capable of being raised to the dignity.¹

A man cannot marry his father's brother's daughter, but he may marry the daughter of his mother's brother as noted by BUCHANAN-HAMILTON, and this still holds. A man's sister (*i.e.*, the line of succession) says DALTON,² should marry a son of the house of which his wife is a daughter, his son may marry a daughter of that sister, and his daughter may marry his sister's son, who in such case comes to reside with his father-in-law and succeeds to the property in right of his wife and her mother—in other words the son marries the sister of the husband of his own sister. One concern of this intricate succession is, says DALTON, that "it is not uncommon to see a young *Garo* introducing as his wife a woman who, in fact, is his mother-in-law and his aunt."

The children belong to the mother's group.

Physically as seen in plate XIV (the two uppermost figs. and the middle left-hand fig.), the *Garos* are squat and sturdy, with oblique eyes, large heads, thick lips and large rather ugly harsh features.

¹ *East India*, III. 692.

² *E.B.*, 63.

Like the surrounding tribes they have separate houses for the bachelors (*Deka-chung* or *Nok-phanti*.¹)

Their culture is very low. They neither spun nor wove until about the time of BUCHANAN-HAMILTON'S visit. And until not very many years ago they were head-hunters, and used to make a ghastly display of such trophies especially on the death of a chief.² Slavery was very common.³

Roasted dog is esteemed a great delicacy, so much so that the well behaved *Garo* prisoners in Assam jails are occasionally treated to one as a tit-bit.

They worship a spirit of the sky or visible heavens, whom they call *Sal-jung* residing in *Rang*, and they believe that the sun, moon and stars, the spirits of rivers, woods and hills are his agents; his wife is *Ma-nim*⁴ (or *A-pongma*). White cocks are sacrificed to the heavenly spirits; and products of the earth, such as fermented liquor, rice and flowers, to the spirits of the earth, rivers, hills and forests. They have no temples. A dry bamboo with its branches adhering is fixed in the ground, and to it a *Garo* ties tufts of cotton, &c., as offerings.⁵

MANIPURI see *Mitai*.

MECH, *Mish*, or *Rang-sha*.

MECH. This small tribelet of Lower Assam appears to be a branch of the *Kachāri* family. They now intermarry with the *Koch*; and posing as Hindus decline to take food from the *Garos* and *Rabhas*. It might be worth enquiring whether they are in any way related to the *Machi* sub-division of the *Garos*. They generally however pronounce their name softly as *Mish*.

MIKIR, see *Arleng*.

MIRI, see *Mishing*.

MI-SHING, or *Miri*.

MI-SHING. This vigorous Mongoloid tribe occupies the north bank of the Brahmaputra in Lakhimpur district up to the Dihong, and extends up to the foot of the hills, where they interpose an offshoot 'Hill *Miri*' between the *Daflas* on the west and the *Abors* on the east, with both of whom they claim distant kinship.

¹ HUNTER'S ASSAM, II. 157. ² HUNTER'S ASSAM, II. p. 154. ³ *East India*, III.

⁴ *East India*, III. 694. This name seems same as the goddess wife worshipped by the *Kacharis* (*E.B.* 59).

⁵ *East India*, III. 694.

They call themselves *Mi-shing*, but are known to the Assamese as 'Miri.' The *Daflas* call the hill *Miris* 'Chi-mur.'

They have decided Mongoloid features, so much so as to remind me in many ways of Tibetans and *Lepchas*. The men wear ear-plugs of cylindrical cane or bamboo, and some crop their hair across the forehead.

They are exceptionally sturdy and well developed physically, although so many of them live in the most malarial spots in Assam. Those living in the plains especially inhabit the newly formed alluvial islets and marshes along the banks of the rivers, where they fish and graze their goats and pigs and few cattle. They probably owe their robust health in part to their happy spirits, the active life they lead the relatively good food of fish and flesh, and their living in houses well raised on piles. They are said nevertheless to die off in great numbers from severe fever, as well as from small-pox epidemics—though none of those I saw bore traces of the latter disease.

The divisions of this tribe have not yet been made out satisfactorily. As the *Miris* of the hills are said to be independent of the *Abors*, who treat the plain *Miris* as serfs, it is probable that the latter do not intermarry with their namesakes of the hills. Their division by the Assamese into *Barah-gam* and *Do-gam* does not seem to be of any structural importance,¹ nor is that of the Hill *Miris* into the 'water-comers' (*Pāni-botia*) and the 'hill-comers' (*Tar-botia*), and the *Tāne* (? 'Tenae') of the higher ranges and *Tare* of the lower. Many of the village (or ? clan) names of the Hill *Miris* are identical with those of the *Abors*, e.g., *Dambukiya*.² The *Ohutiya Miri* are said to be related to the *Tare* division of the Hill *Miri*.³

And most of the so-called exogamous septs specified in the last census report seem merely village names. What may be true subdivisions are the 'Tenae' or tattooed section of *Miris* in the most distant part of their hills.³ The women of this section tattoo their faces. These 'Tenae' appear to be the *Apa Tanang* or *Anka Miri*, occupying a fertile plateau in the Himalayas to the north of the *Daflas*. A military expedition penetrated their country a few years ago but, as usual with the recent expedition from Assam, brought back practically no information about these interesting people and their country.

¹ I could not confirm the statement to the contrary in *A.C.R.* 1181, p. 86.

² *A.C.R.* 1881, 88.

³ DALTON; *J.A.S.(B.)*, 1845, p. 426.

As they live in huts raised on piles, with access by a notched log ladder, they refer to families as 'ladders,' thus 'a family of 4 ladders.' But they are gradually merging into Hinduised habits so far as to live in mud huts built on the ground in the neighbourhood of the Assamese.

They do not use milk, deeming it to be unclean. They bury their dead.

Although they are emerging from the maternal stage and practice the couvade, in some cases still the would-be bridegroom must serve for his wife for a time in the house of the girl's mother. And as with the *Garo*, a younger brother marries the widows of his elder brother.

MISHMI, *Michmi*, or *Midhi*.

MISHMI. This tribe is of special interest not only on account of its inveterate barbarism, but also because it blocks the direct route through the upper end of the Brahmaputra valley to China—a route which must inevitably come into commercial prominence by and bye.

Dr. GRIFFITHS, I.M.S., about 1830, who pushed his way into the country some distance, found that shortly before his visit some Chinese and Tibetan soldiers had been in the country assisting one chief against another; and the *Mishmis* told him of men in Chinese costume living in walled towns beyond their eastern frontier.¹ Mr. NEEDHAM's journey in 1885 in this direction through the province of the *Mizhu Mishmi* as far as the Tibetan frontier is well known. His opinion of the *Mishmi* is that he is treacherous to a degree: the *Abor* "for a savage is truthful and courageous, whilst the *Mishmi* is lying and cowardly."

There are three territorial divisions of the tribe called by the Assamese *Digāru* or '*Tain*,' who act as guides to Hindu pilgrims to the sacred spring, the Brahmakund, the *Miju* or *Mi-zhu* the most eastern and remote, and *Chulikata* or crop-haired, this last seems to call itself '*Mi-dhi*.'² Some of the finest lithographs in the magnificent illustrations of the 'Ethnology of Bengal' from the photographs of Dr. SIMPSON, I.M.S., relate to this tribe.

Their villages contain only a few houses, but these are of great length, that of a chief being no less than 130 ft. long, divided into many

¹ E.B. 18.

² See also Lt. E. A. ROWLATT, in *J.A.S.(B.)*, 1845.

apartments for the use of his numerous wives and children, and containing perhaps 100 people. The members of the tribe are great polygamists, vieing with each other in the possession of the greatest number of wives, the number being limited only by the ability of the husband to purchase them—the price of a wife varying from a pig to twenty cattle. When a chief dies, all his wives become the property of his heir, except the mother of the heir, who becomes the property of the next-of-kin among the males. As regards their religious customs, the *Mishmis* imagine that a demon is the author of their sorrows and must be propitiated with offerings. They have no idea of a good and beneficent Supreme Being, and are said to be nearly devoid of religious feeling or of any ideas of a good or a future state.

MITAI, *Meitei*, *Maithai* or '*Manipuri*.'

MITAI. This Indo-Chinese tribe is fast becoming Hinduised into a caste, claiming to be *Kshatriyas* or *Rajputs*, though its members are not admitted to be such by orthodox Hindus. In keeping with their new position their chief is now called a 'Raja,' and a Brahman priest has invented for him a pedigree tracing his descent to Arjun, the hero of the *Mahābhārat*. Still even now he cannot be installed as a 'Raja,' till he and his wife go through a ceremony in which they are clad in the costume of the surrounding savage *Naga* and *Kuki* tribes. His house is built on the pattern of a *Naga* hut, and a man armed with a *Naga* spear and shield accompanies him as a guard.

That their veneration of Hinduism is still very thin is evidenced by the recent massacre of Europeans at the Raja's village.

They occupy the rich alluvial valley known by the Hindu title of 'Manipur,' a tributary of the Chindwin branch of the Irawadi, and so are outside the Brahmaputra basin though politically at present within Assam. But several of the tribe have settled in the latter area of recent years as traders, and this is where I got most of my specimens for measurement, in a settlement in the Sibsagar district.

Physically the men are fairly tall and muscular: for detailed measurements see the table. The men dress as Hindus, as seen in my photograph, and wear the Brahmanical thread. On account of their posing as Hindus they would not allow me to measure their facial angle, the instrument for which is designed to go between the closed teeth. They protested that their caste would be broken were they

to take into their mouth any object which had been in the mouth of another person of a different caste.

The women dress generally like Hindu females and also cover their head with their shawl.

The unmarried girls crop their hair over the forehead to form a short fringe as seen in the annexed photograph.

Wives are purchased and seem to be the slaves of the husbands, for the husband when in debt occasionally sells them.

Their affinities appear to be with the western *Nagas* and *Kukis*, though their rather fair complexion and better features suggest relationship with the *Shans*, and in the chronicles of the *Pong Shans* it is recorded² that a *Shan* army visited this valley in 777 A.D.

The Burmese call their country 'Ka-the'(that is *Ka-se*).

NAGAS.

NAGAS. Under this general Indian designation of 'Naga' it is customary to class all those heterogeneous naked and semi-naked savage head-hunting tribes on the south side of the Brahmaputra valley between Assam and Burma, from the Dhansiri river bordering the Shillong hills on the west to the *Chingpô* country on the Dihing above Dibrugarh on the east. This tract of wild hills extends for about two hundred and fifty miles long by a hundred to fifty miles broad, from 93° to 96° east longitude and about 25° to 27° north latitude.³

On the north and south-west these tribes reach the low outer hills bounding the plains of the Brahmaputra. On the south they extend into Manipur; and on the east their exact borders have not yet been ascertained, as they cross over the water-parting of the Patkoi range into the unsurveyed portion of the wild Chin country of the upper Irawadi basin.

The earliest accounts of these tribes we owe to Colonel PEMBERTON, Dr. William GRIFFITHS of the Indian Medical Service,⁴ Sir Henry YULE,

¹ *A.C.R.*, p. 241.

² *A.C.R.*, p. 252.

³ *Op. cit.* 1835.

⁴ *Journals*, 1837-38.

⁵ *Embassy to the Court of Ava.*

Captain BUTLER¹ and Mr. DAMANT,²—the last-named two officers being killed with part of their escort by these fierce and treacherous hillmen in 1875 and 1879 respectively. Yet as illustrating the temper of these tribesmen, Dr. GRIFFITHS made his way safely through these turbulent savages in 1837, travelling privately and without escort.

The meaning of the word '*Naga*' has been a great puzzle to all the various writers who have tried to solve it. The two usual interpretations are '*Nāga*' a snake, and '*Nānga*' naked. The first cannot apply, as these tribes do not worship snakes, nor are they specially associated either with these reptiles or with the mythological creature of that name. The second etymology is a more probable one, as 'nakedness' is a chief characteristic of these tribes to which the term is applied, and this is the meaning usually assigned to the word by the illiterate Indians from whom I have asked the meaning of the word when they were using it. But the presence of the middle *n* is somewhat against this view, though there are precedents in Hindi for the elision of a consonant to be compensated by lengthening the preceding short vowel. Strange to say, however, no one seems to have thought of the direct literal meaning of the word '*Nāga*'—this means 'of or belonging to a hill, a highlander.' And the word '*Naga*' is only applied by the Hindus to hill savages, to those of the Central India Hills, and elsewhere. I also found it used by the Indian soldiery in the Burmese war for the *Chins* and the *Kachins*, whom we were attacking. In favour of this etymology it is to be noted that the Hinduised plains-men of Upper Assam pronounce the word '*Nāga*' or in its Bengal form '*Nōga*,' and not '*Nāga*.'³

It is premature to attempt any satisfactory grouping of the motley heterogeneous tribes broadly classed as *Nagas*, especially as the district officials to whom I wrote regarding several essential points did not reply at all.

¹ *J.A.S. (B.)*, *loc cit.*, and 'Selections from Bengal Government Records reproduced in 'North-East Frontier of Bengal,' Calcutta 1884.

² *J.A.S. (B.)*, xlv. I., 36 and *J.R.A.S. loc cit.* Linguistic notes on some of the dialects by HODGSON are to be found in *J.A.S. (B.)* 1849, and in *Journal of the Indian Archipelago Society*, ii. 1848, by LOGAN, re-edited by ROST in Trübner's *Oriental Series*; and by S. E. PEAL in the *Society's Journal* and in the *Journal of the Anthropological Institute*; and some notes by Colonel WOODTHORPE, and a compilation by Miss GODDEN in the last-named journal.

³ The common Indian word for those aboriginal hillmen who now accept menial work in the plains, is '*pāriah*,' a corruption of '*pāsharia*' or 'hillmen,' but now it is synonymous with 'outcaste.'

The thirty or more 'Naga' tribes between the Brahmaputra and Burmese frontier may be grouped into three series according to their geographical position, as Western, Central and Eastern Nagas:—

<i>Western Nagas.</i>	<i>Central Nagas.</i>	<i>Eastern Nagas.</i>
KACHA or Ze-mi, or Em-peo or Arung. Koi-reng or Liyang. Kabui. Seng-mai. Tang-kul. Ma-ring.	RENG-MA, or Anzang. ANGAMI. KOLYA. Ma-ram. Mao (Sop-vo- ma.) Mi-yang-khang. LUHPA.	Ao or Hati- gorias. LHOA. SEMA. Ke-za-mi. Sa-ving. Dirap. NAM-SANG (Ting-yān.) Sum-dām. Borduriya (Sa-la.) Mo-shang. BANPARA (Ru-nu.) Joboka (Ya-nu.) MUTON (Chop-nu.) Sang-loi (Chang-nu.) Bam-sang. Mu-lung. Jak-tung. NAKED NAGAS including Tab-lung (Ang-wang-ku.) Tamu (Ching-meg-na.) Asringia.

Of these the *Angami* are the most warlike and the finest in physique. They occupy the highest and most healthy ranges of mountains as already described. Each of the other more important tribes which I have seen is described in some detail in its alphabetical order in these notes. The eastern *Nagas* are much more numerous than in my list, as nearly every village is a distinct clan or tribelet and an oligarchy. In the list where two names are given, their proper name is the one in brackets and the other is their Assamese title.

All agree in being inveterate head-hunters like their neighbours the *Kukis*, *Garos* and *Chins*, and in going more or less stark naked except in the colder regions and on the borders of the plains; and all villages are absolutely independent, acknowledging no tribal chiefs, and intensely democratic. They mostly build their houses on piles, and have communal barracks for the unmarried, males and females apart, as also have the *Chingpōs*, *Mikirs* and *Mishmis*. That of the bachelors is usually also the village guard-house, see plate VI, and palaver-house where the village trophies of war are hung and great dances are held.

The origin of their head-hunting is probably to some extent their belief that all those persons whose heads are thus taken become slaves of their captor in his future life.

The keen desire for heads is kept up by the horrible fashion, which demands that no youth is permitted to wear the badges and orna-

ments of a man until he has taken one or more heads. And as any head counts, it is usually the head of some helpless old woman or child, treacherously waylaid and slain on the outskirts of the village when fetching firewood or water. Few of the heads are ever taken in fair fight. And strange to say, although these heads are mostly obtained by the sacrifice of women, it is the young women of the tribe who goad on by their jeers the young men of the village to this cold-blooded murder, at the expense of the women and children of other villages.

The domestic form of the family, although generally upon the paternal basis, tracing descent through the father, shows in several instances, as with the *Zemi* or *Kacha Nagas*, extensive survival of the primitive maternal form of the family. But this interesting subject has not yet been investigated.

Their recklessness of life and their indifference to the material comforts of this world render it difficult to inflict punishment on them. When the Longho village was burnt by our troops, four hundred of the clans came the same day and rebuilt it in a few days. And again when Lieutenant Holcombe and his eighty men were massacred at Nina in 1875, the avenging expedition burned the village to the ground, but it was immediately rebuilt as soon as our troops left.

Their large villages show that they appreciate the advantages of combining for mutual support; the chief house in the village is the guard-house for defence. This, which is for them a necessity, was probably the first idea of a house, before the idea of comfort and luxury made the house a homestead and lodging.

Like the more primitive races their dress is an armour for defence. This possibly was the first origin of dress.

The 'Naked' *Nagas* and the eastern group, which are as yet extremely little known, are referred to under their general heading.

The *Manipuri Nagas* lie outside the Brahmaputra valley, on the Burma side.¹ Of these the chief are the '*Luhupa*,' so called by the *Manipuris* on account of the helmet-like crest of hair which they have along their crown. They never wear metal earrings, only plugs of wood, and the men wear *glans* rings as described by Dr. BROWN. They build rest-seats paved with stone in memory of departed chiefs, like

¹ For notices of some of these and especially the *Kolyas*, see an art. by Dr. WATT in *Journal of the Anthropological Institute*, xvi. 357, and Colonel Sir J. JOHNSTON'S *Manipur*.

the Himalayan tribes, and corresponding to the *zayats* of the Burmese. *Kolyas* and *Tengkuls* on the north and west are rather degenerate *Nagas*.
PHAKIAL See *Fakial*.

RABHA, *Totola*, or *Datiyal Kachāri*.

RABHA. This is an offshoot of the *Kachāri* tribe which has adopted a thin veneer of Hinduism, but thinner than the *Koch*. A *Rabha* often described himself to me as a *Rabha Kachāri*.

They are divided¹ into *Pāti*, the highest, who live mostly in Kamrup and Darang, *Rong-dhaniya* in Goalpara district, and *Totola* the lowest also in Goalpara district. No intermarriage, it is said, may take place between these.

RENGMA, see *Anzang*.

RONG, or 'Lepcha.' Inhabitants of the Sikhim Himalayas.²

SEMA, *Nagas*, see *Sini*.

SHAN or 'Shyam.'

SHAN. This great Mongoloid family, which seems to have had its centre in south-western China, is very widely diffused. It surrounds Burma from the south round by the east to the north-west like a great arc, from Siam to Tibet and Assam; and all its branches mostly are Buddhists of the Burmese type.

The Northern *Shans* in Assam call themselves *Tai Shyams*, this latter syllable being their form of the word familiarly known as 'Shans.'³ They may perhaps be grouped as?—

Ahom, or *Tai Mau*.

Khām-ti.

Khām-jang, a small colony at Jorhat and Titabar.

'*Fakial*,' a colony of Hukong Shāns at Dihing near Makum.

'*Aiton*' ,, ,, Sibsagar district.

'*Nora*,' mixed with Assamese.

SINGPHO, or *Ching-paw*, see *Ching-pô*.

¹ East India, III. 690.

² Cf. Tribes and Castes of Bengal; and my *Among the Himalayas*: and my article in *Internationales Archiv für Ethnographie*, XII. 1899 on the Lepchas and their Songs.

³ Col. PEMBERTON, writing about 1830 (*Report on Eastern Bhotan*, p. 110), writes this word as 'Shyan.'

J, III. 9.

SIN-TENG, *Synteng, Jyntea, Jaintia, or Panār.*

SIN-TENG. This tribe, which is generally held to be a branch of the *Kasia*, inhabits the 'Jaintia' Hills adjoining the Shillong plateau, the name indeed of these hills appears to be a corruption of the tribal name. The *Panār* section is considered the highest and has its chief seat at Jowai 34 miles east of Shillong. As their country is not so high as the *Kasias'* and is more accessible to India through Kachar, they have been invaded several times, and are less pure in consequence than the *Kasias* and somewhat darker in complexion.

Their chief in 1810 was said by Dr. BUCHANAN-HAMILTON to be a *Garó*.

Like the *Garos* and *Kasias* the maternal form of kinship and inheritance prevails. The chiefship descends through the sisters' son,¹ and in death the ashes of the husband are separated from those of his wife and children as he belongs to a different family, whereas the children belong to their mother's family. The girls propose marriage, and the husband enters his wife's family and resides there. In the event of their separating, the children remain with the mother.

SÜ-MA, *Zi-mo-mi, Si-mi, or 'Sema Naga.'*

SÜ-MA. This large savage tribe of '*Nagas*,' to the north-east of the *Angamis* and south of the *Lhotas Nagas*, occupies the valleys of the Doyang and Tizu rivers. They have to be distinguished from the somewhat similarly named but different tribe of the *Ze-mi* to the south of the *Angamis*.

The *Sümas* are the most barbarous and savage tribe with which we have yet come in contact in these hills. "But four years ago," says Mr. A. W. DAVIS, writing in 1891,¹ "the custom of head-hunting was in full swing amongst all the villages, and the use of money was unknown to almost every villager of the tribe, as the *Semas* have never had any intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture owing to their treacherous and blood-thirsty habits. To treat a man who comes to your house as a guest and then, when he was off his guard, to kill him

¹ A.C.R., p. 247.

was not considered by a *Sema* to be other than a meritorious action. A *Sema* oath is more worthless than the oath of any other *Naga* tribe, not excepting the *Aos*. Judged, however, by the *Naga* standard the *Semas* are good fighting men and much respected by their neighbours. Towards the north they kept the *Aos* in a continual state of dread, and were gradually ousting them from the possession of a great deal of valuable land. Our occupation of the *Ao* country has however stopped this movement and the only outlet for this rapidly increasing tribe is towards the east."

The divisions of the tribe are not yet recorded.

In appearance they are shorter than the *Angamis* and darker, and somewhat like the *Rengma* in looks but more muscular and dirtier.

They are almost naked. The men wear from the waist a small flap of wood about eighteen inches long, to which bunches of goat's hair are attached. They have head ornaments, and in the holes pierced in their ears thrust large bunches of cotton. Their weapons are the spear, cross-bow and hatchet (*dao*).

The women wear a short black loin cloth like a petticoat, and leave their chest uncovered. Bead necklaces are worn, and on their arms brass bracelets, and above the elbow heavy metal armlets.

Each village is independent, but this tribe differs from all the other *Nagas* in their neighbourhood in having a hereditary village chief. And it is the custom, says Mr. DAVIS, for the sons of these chiefs to start new villages of their own, so that the *Sema* villages are relatively small and numerous. They are seldom fortified. The houses are built on the ground and not on platforms. Bachelors and unmarried girls sleep in separate houses apart from their parents.

In marriage, the wife is bought at a cost equivalent to about 80 to 100 rupees. The children follow the father's tribe.

The dead are buried wrapped in a bamboo mat, and the warrior's spear and shield are placed over his grave; skulls of the cows and other animals killed for the funeral feast are also fixed on sticks over it.

TAI, see *Shan*.

TSAKMA, or *Chakma*, Indo-Chinese of the Chittagong Hill tracts.¹

TSO-TSU, see *Kyòntsu*.

¹ *E.B.* 54.

Dr. RIEBECK, *Op. C.F.*, and Tribes and Castes of Bengal, art. '*Chakma*.'

ZE-MI, *An-Ze-mi*, 'Inzemi,' *Jeme*, *Me-jameh*, *Em-peo*, *Em-bo*; or 'Kacha or Kochu Naga.'

ZE-MI. This large tribe of 'Nagas' occupies the Burraill hills to the south of the *Angamis* and bordering Kachar, and surrounded on its other sides by *Kacharis*, hence I think it has derived its Bengali name of 'Kacha.' Situated between the rich plains and the *Angamis*, the *Kacha Nagas* had to pay heavy black-mail to the latter war-like tribe and assist them in their devastating raids on the plains, whilst on the other hand they in turn extorted tribute from the *Kacharis*. Now they are not very warlike and are rapidly settling down as cultivators and paying taxes to the British Government.

So far as I can ascertain, the tribe seems to be divided into three sections: the *Ze-mi* or *Ye-mi*, or as the *Angamis* call them the 'Sengima,' to the north, the *Em-bo*, *Em-peo* or 'Arung' to the south in the Kachar hills, and *Kwoi-reng* or *Li-yang* to the east on the Manipur borders,—numbering in all about 40,000.

The only account of this tribe on record appears to be the interesting sketch of the *Em-peo* sub-tribe of the north Kachar hills by Mr. C. A. SOPPITT, prefixed to his *Outline Grammar* of the dialect.¹

They live in settled villages perched usually on the ridge of a hill, and their houses are raised off the ground on piles, and the roof comes down till it nearly touches the ground. Each village is independent and has a hereditary headman who is expected to lead the war-path. Physically they are inferior to the *Angamis* in build and muscle, though superior to the *Kacharis* and plains people. Their Mongoloid faces have less flattening of the nose than those of some of their neighbouring tribes. The few measurements I have been able to make are detailed in the table. Many of these people have bright intelligent faces, and generally they were found by Mr. SOPPITT to be simple and honest in character.

The dress of the men is a blue cotton loin cloth reaching from the waist to half-way down the thigh. Below the knee a number of finely cut pieces of black-dyed cane are worn like garters. The upper part of the body is bare. The ears are decorated with rings, bright feathers and flowers and white conch-shells are worn round the neck. The hair is usually cropped long to give a mop-like appearance. Their

¹ Published at Shillong, 1885.

weapons are the usual spear and *dao*-hatchet, though a few are now getting guns.

The women wear a cloth reaching from the waist to the knee, blue or white, and a more ornamented one with triangular patterns is used for dancing. A second cloth wrapped tight across the breast descends to the waist. The unmarried girls crop their hair close, but on marriage allow it to grow naturally and tie it up into a knot on the back of the head. Maidens wear necklaces of beads, shells and bracelets of brass, lead, and occasionally silver; these are evidently intended to attract suitors for marriage. Mr. SOPPITT says, these ornaments are almost invariably put aside or made over to unmarried relatives, and all frivolities in the way of dances, &c., are at the same time given up for the serious business of life—gathering wood, spinning cloth and generally slaving for the husband from morning to night.

From these interesting notes on their marriage customs, given by Mr. SOPPITT, it is evident that they are just emerging from the maternal stage of society. The young man may pass nights at the house of the maiden's parents before marriage. On marriage he pays 'a considerable sum of money' to her parents, which we may perhaps look on as the ransom to exempt him from personal service in his wife's family. When a child is born, the name to be given is settled, not by the parents, but by the old women and men of the village. And now comes that characteristic vestige of the maternal stage of society, *Teknonymy*, where subsequent to the birth of the child the father drops his own name and, taking that of his child, is thereafter called 'so-and-so's father.'

The comical part of this terminology is that amongst these *Kacha Nagas*, when a couple grow old without having children, they are addressed respectively as 'the father of no child' and 'the mother of no child'!

But only male children now can inherit property; women can only inherit their mother's ornaments—not real property. If a man has no sons, his property passes to the nearest male relative and his daughters receive nothing. A younger brother may marry his deceased elder brother's wife but not the widow of a younger brother. A man may marry his wife's younger sister but not the elder.

Head-hunting was in vogue until lately; now active steps are taken to prevent it as far as possible within British territory.

Dancing is of two kinds—the war-dance confined to the men, and the general one in which the women also take part.

They hold the hornbill in great reverence, and use its tail-feathers as a decoration in war; yet they do not hesitate to shoot it, as they esteem its flesh a delicacy. They will not rob its nest however, if the entrance to the nest faces the setting sun.

In their village festival *ha-na-ra* the doors and entrances to the villages are closed and guarded by sentinels, and no outsiders are allowed into the village during this taboo, nor is any member allowed to go out. Either of these events happening breaks the charm, and the whole must be started afresh. During the festival great drinking and feasting go on.

They bury their dead, using a hollowed-out tree-trunk as a coffin. All animals belonging to the deceased are sacrificed, so that their spirits may accompany his. And the heads of the animals thus slaughtered for the feast are placed on poles over the grave, where their bleached skulls form a gruesome spectacle.

TABLES.
ANTHROPOMETRIC DATA.

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ANTHROPOMETRIC DATA.

The details of the measurements are first tabulated, then are given the various 'indexes' calculated from these data, and this is followed by a comparison of the results and the bearing of these on the question of the affinities of the tribes.

The Measurements.

The measurements were all taken by me with a set of instruments made by Collin of Paris. Scrupulous care was ever exercised to secure precision in these anatomical records, and also to exclude from the series every individual suspected to be in any wise impure in type.

The data thus laboriously obtained are therefore necessarily more trustworthy than those published in regard to a few of those tribes on the Bengal border by Mr. Risley, whose measurements recorded in his 'Tribes and Castes of Bengal' were made by a Bengali Hospital assistant, who wandered about measuring individuals under nobody's immediate supervision.

For convenience of reference I have arranged these measurements of the various tribes in alphabetical order, as in the preceding descriptive portion. In respect to this latter I should have mentioned that, in view of the want of any uniform system of spelling amongst the various writers hitherto, I have spelt phonetically all the tribal and other native names not yet fixed by European usage. I have spelt them according to their pronunciation as heard by me from the lips of the people themselves, according to the recognised system of spelling Oriental names.

The tables it will be noticed give amongst other particulars the personal names of the various individuals. [The face and body colour reference numbers will be published with colour plate in the second part].

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
1	ABOR ...	Pā-dam or 'Bor-Abor'	Dihong valley (east bank)	Lam-pôk ...	28	1575	...	...	...
2	" ...	" ...	" ...	Ek-ko ...	28	1605	...	...	...
3	" ...	" ...	" ...	Tô-mak ...	30	1545	...	...	...
4	" ...	" ...	" ...	Ta-mak ...	40	1490	...	...	...
5	" ...	" ...	" ...	Gung-gon ...	45	1625	...	...	...
6	" ...	Rü-men?	" ...	Ta-ru ...	22	1590	...	...	...
7	" ...	Pā-si ...	„ (west bank)	Ta-bon ...	27	1628	808	1709	126
				<i>Average</i> ...	...	1579	808	1709	126
8	AHOM ...	Gohain Sept.	Sibsagar ...	Dina Ram ...	25	1564	775	1649	120
9	" ...	Setiya ...	Lakhimpur ...	Jogai ...	25	1696	802	1712	136
10	" ...	" ...	Sibsagar ...	Gāj-zai ...	38	1587	840	1654	117
11	" ...	Deodhai	" ...	Ma-dhan ...	32	1636	...	...	...
12	" ...	Mohan ...	" ...	Holi Ram Phukan.	22	1720	...	...	...
13	" ...	Deodhai	" ...	Rotan-eshor Gogai.	40	1652	...	...	...
14	" ...	" ...	" ...	Mal Bhog ...	28	1500	...	...	...
15	" ...	" ...	" ...	Horu-Nath Gogai.	20	1585	...	...	...
16	" ...	Mohan ...	" ...	Mahat Ram ...	45	1525	...	...	...
17	" ...	" ...	" ...	Bali ...	35	1550	...	...	...
18	" ...	" ...	" ...	Gāmon ...	25	1660	...	...	...
19	" ...	Setiya ...	" ...	Bhaga Dās ...	24	1595	...	...	...
20	" ...	Mohan ...	" ...	Puna Ram ...	26	1520	...	...	...
21	" ...	" ...	" ...	Lokhi-Nath ...	25	1490	...	...	...

* b=black, c=chest, e=eye, ep=ear-ping, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast	Face.	Iris.	
																c-covered. s=semicovd.			
192	144	104	142	...	43	36	23	114	107	112	226	...	...	...	34			2	None T.
181	145	101	140	...	43	41	22	124	113	122	236	...	...	...	33			1	
188	143	102	140	...	43	41	23	127	110	125	242	...	...	...	33			2	
188	145	104	145	...	41	40	24	123	111	127	242	...	...	...	34			4	
190	147	102	143	...	41	41	26	120	108	128	237	...	...	...	33			3	
172	135	85	129	...	46	37	24	114	100	114	235	...	...	...	33			2	
183	141	102	138	105	49	40	26	116	108	106	222	287	264	128	34			3	v. flat face.
184	142	100	139	105	43	39	24	119	108	119	234	287	264	128	33			3	
183	137	102	131	103	41	35	24	116	105	98	213	282	261	130	32			2	e. p. n. T.
178	154	108	144	111	43	38	23	122	110	108	230	315	265	152	33			2	Ears not pierced
175	140	103	133	103	45	33	24	123	103	94	208	292	254	133	32			2	" n. T.
166	148	105	141	...	44	33	...	110	101	126	226	...	...	...	...			3	" "
185	149	105	138	...	48	38	...	115	105	122	232	...	...	...	...			3	" "
185	145	102	136	...	44	37	...	107	97	106	210	...	...	...	...			2	" "
180	153	109	135	...	47	37	...	117	102	108	229	...	...	...	...			3	" "
179	143	92	125	...	43	37	...	113	101	107	220	...	...	...	...			1	" "
161	147	102	137	...	43	35	...	118	102	103	215	...	...	...	...			2	e. p. "
179	141	97	137	...	41	35	...	108	102	104	216	...	...	...	...			2	" "
177	142	96	139	...	44	37	...	107	103	111	231	...	...	...	...			2	e. p. "
178	147	100	132	...	46	41	...	116	98	120	233	...	...	...	...			2	e. p. "
169	145	101	135	...	44	35	...	114	103	112	217	...	...	...	...			3	e. p. "
168	137	91	127	...	38	33	...	111	99	102	203	...	...	...	...			1	e. p. "

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name.	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
22	AHOM— <i>contd.</i>	Hātimuri- ya	Sibsagar ...	Rameshar ...	39	1616	831	1698	135
23	" ...	Mo-rān...	" ...	Mai Rām ...	22	1564	812	1708	115
24	" ...	Lik-san	" ...	Habi Rām ...	46	1580	824	1663	129
25	" ...	'Pat Mahout'	" ...	Bhuli ...	22	1574	775	1662	120
26	" ...	Mo-ran...	" ...	Krishna Rām	23	1594	822	1678	124
				<i>Average</i> ...	...	1589	810	1678	123
27	ANGAMI NAGA.	Chak-ri- mi	Rang-go-ze-mi	Lu-le-zo ...	28	1672	879	1724	140
28	" ...	Teng-ngi- ma	Kohima ...	Pu-tsa-ni ...	45	1665	851	1695	129
29	" ...	" ...	" ...	Lu-she-pa ...	35	1539	826	1488	130
30	" ...	" ...	Ta-bô-pi-si-mī	Mô-zé-ñi ...	48	1636	...	...	126
31	" ...	" ...	" ...	Nili-je ...	45	1653	...	...	103
32	" ...	" ...	" ...	Dal-haü ...	30	1654	...	...	120
33	" ...	" ...	" ...	Ve-räh ...	28	1580	...	...	108
34	" ...	" ...	" ...	Pa-tal-heng-ñi	30	1622	...	...	104
35	" ...	" ...	" ...	Nung-ñol ...	45	1626	...	...	113
36	" ...	" ...	" ...	Pu-cho-wī ...	28	1671	...	...	118
37	" ...	" ...	" ...	Zin-ye-hô ...	40	1693	...	...	126
38	" ...	" ...	" ...	Zi-wähé ...	38	1618	...	...	101
39	" ...	" ...	" ...	Du-pô ...	25	1672	...	...	102
40	" ...	" ...	" ...	Be-sha-zhu ...	40	1604	...	...	112
41	" ...	" ...	" ...	Fil-hu-tô ...	25	1645	...	...	101
42	" ...	" ...	" ...	Te-pu-chā ...	27	1679	...	...	113
				<i>Average</i> ...	...	1639	785	1669	114

* b=black c=chest, e=eye, e p.=ear-plug, h=high, w=wt.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L mid-finger to middle of patella.	Left calf girth.	Colour.			
																Breast	Face.	Iris.	
																e = covered.	s = semicord.		
179	148	97	136	113	46	37	25	116	112	95	220	284	246	118	35				3 v. typical photogd.
176	142	100	133	104	47	37	24	110	105	101	...	...	...	...	34				3
178	147	99	138	107	49	38	25	120	106	113	...	...	...	...	35				2
179	149	102	130	103	42	38	25	116	105	112	...	...	...	...	34				2
170	150	99	135	104	49	37	24	116	104	105	...	...	...	...	35				2
176	145	100	134	106	44	36	24	115	103	107	...	293	256	133	33				2
191	143	104	145	101	45	40	27	116	110	111	228	298	264	162	37				2 o. p. 5: n. T.
182	150	94	143	100	52	40	24	120	109	102	222	303	268	131	35				3
177	145	106	134	104	45	37	23	116	105	105	220	274	240	148	36				2
182	152	110	141	...	48	38	...	122	107	100	231	...	...	...	...				2
178	146	105	140	...	49	36	...	117	98	99	218	...	...	...	...				3
190	150	105	143	...	45	36	...	115	101	117	235	...	...	...	...				1
185	144	100	139	...	43	39	...	114	98	109	216	...	...	...	...				2
186	135	105	142	...	46	37	...	114	106	107	224	...	...	...	...				4
177	140	96	140	...	45	38	...	109	95	100	218	...	...	...	...				2
194	137	94	139	...	42	36	...	116	102	104	229	...	...	...	...				2
194	146	106	146	...	46	40	...	122	105	123	222	...	...	...	...				2
185	135	109	134	...	47	39	...	120	107	105	229	...	...	...	...				2
182	139	106	136	...	48	36	...	125	104	104	224	...	...	...	...				2
170	147	106	142	...	43	36	...	122	106	103	224	...	...	...	36				2
190	151	107	145	...	42	38	...	116	105	125	238	...	...	...	35				2
177	150	105	143	...	49	39	...	117	102	122	242	...	...	...	34				2
183	144	103	140	101	45	37	24	117	103	108	226	291	257	147	36				2

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
43	AN-ZANG or RENG-MA.	Reng-ngi- ma	Kohima ...	Lô-gu-bi ...	27	1532	...	...	101
44	AO or HATI-GORIA.	Chung-ngi	Amang-shi ...	Yu-mu-nim-ba	33	1648	850	1700	104
45	" ...	" ...	Maung-ge- tung-men	Ysak-ti ...	38	1562	837	1570	100
46	" ...	" ...	" ...	Lep-ten ...	31	1528	821	1581	110
47	" ...	" ...	" ...	Moha-da-ba ...	45	1612	871	1728	110
48	" ...	" ...	" ...	So-nak-shi ...	28	1601	851	1662	183
49	" ...	" ...	" ...	We-micron ...	38	1618	886	1696	122
50	" ...	Mong-sen	" ...	Se-tsong song-ba	40	1534	819	1562	108
51	" ...	" ...	" ...	Yim-sam-ba	25	1514	810	1581	116
52	" ...	" ...	Naga-Hills ...	Khari-tsang	33	1607	826	1670	113
53	" ...	" ...	" ...	Lep-ten ma-yong	23	1525	800	1600	97
54	" ...	" ...	" ...	Me-tung-re ...	30	1585	849	1632	105
55	" ...	" ...	" ...	Shang-bang	35	1587	846	1648	111
56	" ...	'No-gong'	" ...	Nok-lai ...	40	1550	...	...	...
57	" ...	Chung-ngi	" ...	Yam-ti ...	28	1585	...	...	...
58	" ...	'No-gong'	" ...	Ta-tong shi-cha	30	1634	...	...	91
59	" ...	" ...	Taro-hema ...	Sa-Nang chiba	24	1543	...	...	...
60	" ...	" ...	Mokak chang	Lung khok zong Average ...	22	1504	...	...	...
					...	1566	833	1635	113
61	AR-LENG or MIKIR.	Rong-pe	Koliabar ...	Sa-rep ...	35	1570	856	1699	
62	" ...	" ...	" ...	Bong-long ...	40	1615	803	1670	

* b=black, c=chest, e=eye, ep=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28	
																Colour.				
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Breast _{c=covered, s=semicovd.}	Face.	Iris.	REMARKS.*	
179	135	100	134	...	39	33	...	113	108	95	200	...	...	...	34				4	
173	139	100	135	106	48	40	28	106	100	112	225	311	273	140	34				2	3 e. p.: n. T.
181	143	100	132	102	45	38	27	106	99	113	228	275	242	141	33				2	"
180	145	150	130	97	45	37	25	104	100	100	220	272	243	142	32				3	"
183	150	105	143	110	43	39	25	122	115	121	234	304	272	...	33				2	"
182	153	99	141	107	46	38	25	110	109	120	234	281	258	...	32				2	"
187	143	101	133	96	45	41	25	112	105	111	227	289	262	...	35				2	"
187	145	106	134	105	40	40	25	110	108	108	222	277	250	...	31				2	"
180	148	106	137	106	49	38	27	116	111	110	224	272	249	130	35				2	"
174	147	108	138	102	38	36	25	108	102	109	214	294	270	...	33				2	"
181	137	102	134	102	37	34	25	110	106	111	216	275	253	...	32				2	"
185	141	99	136	99	43	37	22	110	103	103	221	288	252	...	35				2	"
172	137	98	140	97	44	34	23	110	104	111	220	275	250	...	34				1	"
185	147	101	139	...	46	36	...	114	104	106	230	...	...	...	...				2	"
181	142	96	134	...	44	31	...	114	102	111	217	...	...	...	...				2	"
186	145	113	146	...	44	36	...	117	113	118	238	...	...	...	...				3	"
171	142	95	134	...	44	36	...	104	96	101	207	...	...	...	...				1	} Possibly Sôma tribe.
170	144	103	132	...	40	33	...	114	106	117	223	...	...	...	...				1	
179	144	102	137	102	44	36	25	111	104	110	223	284	256	138	33				2	
179	144	104	142	...	44	41	29	116	106	111	230	260	...	...	...				3	
183	141	101	132	104	53	46	25	108	104	113	289	264	...	...	...				3	

e=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10	
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.	
63	AR-LENG or 'MIKIR'— <i>contd.</i>	Ing-ti (ghoriya)	Kamrup ...	Ôn ...	38	1604	309	1595	...	
		Ing-jal ...	" ...	Bi-ka ...	40	1595	795	1665	...	
		Ko-rô ...	" ...	A-ghan ...	30	1695	842	1688	...	
		Ing-jal ...	" ...	Manik (vill)	55	1673	855	1773	...	
		Tô-rôn ...	" ...	Kan-dram ...	30	1558	819	1580	...	
		Ing-jal ...	" ...	Dhan-sing ...	46	1633	850	1670	...	
68		" ...	" ...	" ...	Sobha-Ram ...	45	1647	838	1712	...
		Ing-ti ...	" ...	" ...	Rohana ...	37	1612	833	1613	...
		Ing-jal ...	" ...	" ...	Matiya ...	35	1703	880	1740	...
		" ...	" ...	" ...	Ahina (Hind)	35	1558	823	1624	...
73		" ...	" ...	" ...	Ha-go ...	45	1640	866	1708	...
74		" ...	Rong- hang	" ...	Dhula ...	33	1642	842	1678	...
75		" ...	Rong-pe	Sibsagar ...	Lo-cho-i ...	40	1618	828	1624	111
76	" ...	Be ...	" ...	Bong-long ...	45	1616	802	1674	121	
77	" ...	Rong- hang	Kamrup ...	Noa-ram ...	35	1641	841	1708	118	
78	" ...	" ...	" ...	Go-bwi ...	28	1684	828	1752	121	
				<i>Average</i> ...	...	1633	833	1676	118
79	ASRIN- GIA		Jorhat ...	A-sak su-wa	30	1598	...	...	115
80		" ...	" ...	Ning-sang- lu-wa	40	1544	...	...	107
81		" ...	" ...	" ...	Hurunyi khen	28	1529	105
					<i>Average</i>	1557	109

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.		REMARKS.*
																Breast ^c =covered, _s =semicovd.	Face.	
																Face.	Iris.	
181	142	100	127	108	47	41	23	108	95	110	215	258	244	130	32			2 Small a. p. n. T.
186	151	107	144	111	45	40	23	110	103	98	208	284	257	...	31			2 " "
183	141	103	140	115	42	39	28	108	102	102	215	295	256	...	33			3 " "
182	145	105	134	108	45	45	31	112	105	108	216	297	266	...	33			3 " "
172	141	106	134	112	45	34	28	104	100	95	203	271	238	...	32			2 " "
182	142	111	131	111	43	44	27	116	105	90	197	283	254	...	33			2 " "
176	140	103	133	115	47	38	30	110	100	107	217	288	258	...	34			2 " "
186	142	118	135	103	47	40	29	116	103	105	222	273	242	...	31			3 " "
176	141	111	132	102	48	38	30	112	100	108	214	298	258	138	31			3 " "
174	140	105	131	111	45	42	30	106	98	84	195	298	248	...	...			2 " "
193	143	111	140	112	45	44	31	114	103	102	218	293	242	...	...			3 " "
182	141	106	131	107	47	38	25	114	105	104	225	297	260	...	...			4 " "
187	138	102	142	102	52	35	26	122	111	113	222	300	254	...	31			2 " "
185	143	101	131	104	58	47	23	108	103	113	221	290	265	...	33			2 " "
176	140	100	132	104	53	42	25	116	108	104	214	294	265	...	34			3 " "
185	138	106	135	108	53	39	25	112	107	103	222	308	275	...	31			2 " "
181	141	105	134	108	47	40	27	111	103	103	219	286	255	134	32			2
189	148	114	142	...	42	39	...	112	107	120	234	...	...	...	...			2
194	151	111	141	...	44	38	...	115	102	113	229	...	...	...	...			2
187	140	106	135	...	41	31	...	114	98	105	218	...	...	...	...			1 Semi-Hinduised.
190	146	110	106	...	42	36	...	113	102	112	227	...	...	...	...			...

c=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

J. III. 11

1	2	3	4	5	6	7	8	9	10
Serial number.	Tribe.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
82	BHOTAN- ESE.	Duk-pa...	Pedong ...	Tsam-ba chō- chō.	40	1674	...	...	...
83	" ...	" ...	" ...	Dor-je Mi-tub	30	1696	...	...	...
84	" ...	" ...	" ...	Ten-do Ta-shi	20	1747	...	...	...
85	" ...	" ...	Pâte ...	Da-wa-Ta-shi	25	1622	...	...	...
86	" ...	" ...	" ...	Mi-ste ...	45	1720	...	...	...
87	" ...	" ...	" ...	Ta-shi ...	26	1665	...	...	...
88	" ...	" ...	" ...	Pa-sang ...	50	1625	...	...	...
89	" ...	" ...	Tashi-chhō ...	Thab-gye ...	34	1691	...	...	...
90	" ...	" ...	Pedong ...	Tin-zing Mi- tub. <i>Average</i>	35 ...	1611 1672	...	...	...
91	BODO or KACHARI.	Hojai ...	Goalpara ...	Maisme Ram	30	1734	883	1845	138
92	" ...	" ...	Kohima ...	Ki-dao ...	24	1556	846	1638	115
93	" ...	Sonwal...	Sibsagar ...	Mo-ri-a ...	35	1566	780	1704	...
94	" ...	Jharua ...	Tezpur ...	Borua ...	40	1674	848	1751	...
95	" ...	" ...	Goalpara ...	Beng ...	34	1588	836	1636	117
96	" ...	" ...	Kamrup ...	Mo-zu-ra ...	30	1617	828	1680	...
97	" ...	Modai ...	Goalpara ...	Mo-lok ...	30	1645	...	...	...
98	" ...	" ...	" ...	Mang-lu ...	38	1648	...	...	...
99	" ...	" ...	" ...	De-kula ...	38	1645	...	...	...
100	" ...	" ...	Kamrup ...	Bed-ra ...	35	1650	...	...	...
101	" ...	" ...	" ...	Rang-gobi ...	25	1588	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Breast <i>c</i> =covered. <i>s</i> =semicovd.	Face.	Inf.	REMARKS.*
176	148	101	141	...	47	37	25	119	114	119	235	...	...	...	36			3	no c p. n. T.
183	146	105	149	...	50	37	26	130	115	97	223	...	...	...	35			2	
177	148	108	139	...	48	37	24	126	114	87	198	...	...	...	35			2	
187	150	102	134	...	50	37	25	111	105	100	223	...	...	...	34			2	
188	152	114	152	...	47	39	25	125	116	111	236	...	...	...	36			3	
181	157	101	140	...	41	36	26	109	103	132	242	...	...	...	35			3	
187	146	105	141	...	54	41	24	125	109	113	236	...	...	...	35			3	
186	140	110	148	...	46	37	25	115	106	106	234	...	...	...	35			3	
188	142	108	148	...	49	36	23	128	113	119	227	...	...	...	34			3	
183	147	106	143	...	48	37	25	120	110	109	228	...	...	...	35			3	
178	149	106	145	103	48	37	26	122	109	120	240	325	258	152	34			3	c.p. n.T.
174	137	93	135	94	44	36	22	116	106	112	222	285	249	140	33			2	
179	145	94	133	96	43	39	25	118	109	...	...	...	...	139	32			2	
176	141	104	137	102	41	38	26	120	110	...	...	...	...	152	33			2	
185	139	105	140	111	40	37	24	114	105	...	...	...	...	148	32			2	
182	137	98	137	102	42	33	23	118	108	...	...	...	...	145	32			3	
185	145	97	145	...	50	36	...	116	104	107	225	...	...	...	...			3	
185	146	105	145	...	41	36	...	112	109	105	220	...	...	...	...			2	
181	147	104	143	...	35	35	...	114	105	117	226	...	...	...	...			2	
185	145	95	129	...	43	42	...	111	98	115	236	...	...	...	...			2	
181	138	95	129	...	40	35	...	100	95	121	231	...	...	...	...			2	

o=oblique, *r*=red, *s*=slightly, *T*=tattooed, *t*=thigh, *v*=very.

1	2	3	4	5	6	7	8	9	10
Seria number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
102	BODO— <i>contd.</i>	Modai ...	Kāmrup ...	Kā-nu ...	40	1556	...	...	...
103	" ...	" ...	" ...	Ba-mon ...	28	1606	...	...	...
104	" ...	" ...	" ...	Har-ua ...	30	1602	...	...	...
105	" ...	" ...	" ...	Kaman Sing	35	1639	...	...	...
106	" ...	" ...	" ...	Mongol ...	26	1609	...	...	...
107	" ...	" ...	" ...	Uti-ep ...	32	1573	...	...	...
108	" ...	" ...	" ...	Mongol ...	40	1533	...	...	...
109	" ...	" ...	" ...	Nā-t'am ...	30	1629	...	...	...
110	" ...	" ...	" ...	Su-kāru ...	30	1679	...	...	...
111	" ...	" ...	" ...	Bu-dang ...	35	1508	...	...	...
112	" ...	" ...	" ...	Kar-go ...	38	1483	...	...	...
113	" ...	" ...	" ...	Ko-ra ...	28	1610	...	...	...
114	" ...	" ...	" ...	Kā-la ...	30	1592	...	...	...
115	" ...	" ...	" ...	Ko-dāl ...	26	1626	...	...	...
116	" ...	" ...	" ...	Mīm-ra ...	26	1650	...	...	...
117	" ...	" ...	" ...	Kā-la ...	28	1674	...	...	...
118	" ...	" ...	" ...	Ela(k) ...	30	1610	...	...	...
119	" ...	" ...	" ...	Ratī-bor ...	25	1625	...	...	...
120	" ...	" ...	" ...	Deo-bā ...	38	1556	...	...	...
121	" ...	Jharua ...	Goalpara ...	Mandā ...	36	1691	843	1694	111
122	" ...	" ...	Tezpur ...	Ala-kua ...	38	1536	791	1664	...

* b=black, c=chest, e=eye, e p.=ear-plug, ā=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Breast c=covered, s=semicovd.	Face.	Iris.	REMARKS.*
188	141	101	137	...	38	45	...	118	108	105	227	...	...	...	33			3	v. o. eyes.
181	151	105	136	...	46	36	...	118	107	124	235	...	...	...	33			1	s. darker.
180	145	101	141	..	50	41	...	118	107	107	231	...	...	...	...			3	
185	144	105	137	...	48	36	...	111	96	105	229	...	...	...	...			3	High nose-bridge.
179	144	104	132	...	40	36	...	116	103	115	223	...	...	...	...			2	
184	143	101	145	...	37	41	...	122	108	115	232	...	...	...	...			3	v. o. eyes.
171	136	99	128	...	43	33	...	106	96	100	221	...	...	...	...			3	
184	149	102	133	...	45	37	...	112	101	109	227	...	...	...	...			4	
184	138	95	133	...	46	38	...	107	98	117	230	...	...	...	...			3	
184	135	97	131	...	43	49	...	106	100	122	223	...	...	...	...			2	s. dark.
175	135	96	122	...	38	36	...	111	97	115	225	...	...	...	...			2	
184	138	101	130	...	42	37	...	114	99	105	215	...	..	...	...			2	
179	145	101	132	...	42	37	...	108	98	126	230	...	..	...	...			2	
180	143	98	127	...	39	37	...	109	99	115	234	...	...	...	...			2	Wood e. p.
184	146	104	133	...	38	38	...	112	102	117	231	...	...	...	...			3	
184	148	107	134	...	41	38	...	117	104	117	234	...	...	...	...			2	
176	144	103	131	...	40	40	...	106	99	121	238	...	...	...	...			2	Wood e. p.
195	152	107	143	...	43	40	...	116	105	125	233	...	...	...	...			2	
195	145	105	135	...	41	41	...	111	98	109	218	...	...	...	...			1	
178	138	91	132	98	47	42	23	124	110	...	...	...	...	142	34			3	e. p. n. T.
172	139	85	130	104	42	33	24	120	109	...	...	...	...	130	32			2	"

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
123	BODO— <i>continued.</i>	Jharua ...	Kamrup ...	Moi-ni ...	25	1589	854	1674	120
				<i>Average</i> ...		1608	723	1698	120
124	CHING-PO or Singpho	Si-shan	Bisha, Upper Dehing	Jao-ing (Gām of Bisa)	43	1618	800	1630	
125	" ...	" ...	" ...	Gam-tuk ...	30	1678	843	1740	...
126	" ...	" ...	" ...	Lā-tom ...	25	1573	802	1679	...
127	" ...	" ...	" ...	Sa-ka (Gam of Dirāp)	28	1695	790	1740	...
128	" ...	" ...	" ...	Ja-gun wa ...	45	1600	820	1720	...
129	" ...	" ...	" ...	Khān-tong ...	30	1660	800	1725	...
130	" ...	Khā-khu	Border of China	No-ong or Nong	30	1528	783	1494	...
131	" ...	" ...	" ...	Shi-roi ...	28	1592	817	1598	...
132	" ...	" ...	" ...	Gām ...	30	1608	806	1682	...
133	" ...	¶Nimbong	Bisha, Upper Dehing	Naô ...	35	1578	...	...	...
134	" ...	" ...	" ...	Khi-ram ...	28	1565	...	...	...
135	" ...	" ...	" ...	Khām-tu ...	30	1602	...	...	...
136	" ...	Khā-khu	Hukong ...	Du ...	35	1580	...	...	...
				<i>Average</i> ...		1605	806	1665	...
137	CHUTIA	Ahom ...	Sibsagar ...	A-gona ...	29	1584	824	1666	104
138	"	" ...	" ...	Bhuli ...	29	1607	833	1649	113
139	"	'Hindu'	" ...	Mohan ...	24	1582	800	1652	129
				<i>Average</i> ...		1591	819	1655	115
140	DAFLA	Ta-in ...	N. Lakhimpur	Go-bor ...	30	1635	806	1652	116
141	" ...	Gēmu ...	" ...	No-ri ...	26	1678	853	1690	138

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28	
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Breast s=covered, s=sentocord.	Face.	Iris.	REMARKS.*
189	146	101	140	102	43	35	23	114	104					129	33			3	e. p: n. T.
181	142	100	135	101	42	37	24	113	103	113	227	305	253	141	32			2	
185	145	103	127	105	49	40	23	134	105	99	212	284	256	...	32			2	Ear p. not pierced.
183	144	102	138	111	45	41	31	120	112	93	201	294	270	...	35			3	e. p: n. T.
187	138	104	138	106	47	42	28	116	104	95	212	288	253	...	34			3	"
186	137	100	134	106	48	38	26	128	113	92	200	305	263	...	35			2	"
188	140	102	135	110	52	38	28	116	104	100	208	284	258	...	33			2	"
173	140	98	133	105	48	39	28	116	104	98	223	303	265	...	34			2	"
188	140	97	133	106	48	36	28	116	109	80	200	269	210	...	33			4	" Chinese aspect.
183	140	96	126	101	48	29	23	104	100	115	222	290	263	...	35			3	"
188	140	102	139	102	56	38	24	114	105	93	215	289	258	...	34			2	"
189	139	106	144	...	45	41	...	114	102	103	223	...	...	...	...			2	"
179	139	96	135	...	40	38	...	106	93	110	224	...	...	...	...			2	"
189	144	103	136	...	43	38	...	114	104	103	221	...	...	...	...			3	"
192	146	105	146	...	47	39	...	120	107	116	237	...	...	...	...			2	"
185	140	101	135	105	47	38	26	116	104	99	215	289	255	...	33			2	"
183	145	105	138	103	38	36	23	118	111	107	212	284	248	126	32			2	e. p: n. T. photo.
182	142	103	135	107	48	38	24	126	106	111	222	279	246	150	34			2	"
182	142	107	134	134	46	35	23	128	113	112	214	304	255	132	35			2	"
182	143	105	135	114	44	36	23	124	110	110	216	289	233	136	33			2	"
186	141	102	128	102	46	36	32	116	102	103	202	298	296	145	33			1	e. p: n. T.
183	141	109	135	102	41	33	26	116	104	100	202	297	258	151	34			3	"

*=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
142	DAFLA— <i>contd.</i>	Ta-naula	N. Lakhimpur	Hā-ri ...	40	1607	834	1622	123
143	" ...		" ...	Te-mi ...	21	1548	...	...	...
144	Nising	Pāiya ...	" ...	Pa-shung ...	42	1708	866	1800	...
145		Ve-o ...	" ...	Mung-ga-la... 38	1538	794	1562	...	
146		Pāiya ...	" ...	A-bu-rā ...	40	1532	768	1661	...
		<i>Average</i> ...			...	1606	820	1664	126
147	FA-KI-AL	Cha-kap	Dibrugarh ...	Ai-ne ...	30	1663	793	1688	...
148	" ...	" ...	" ...	Khom-bhoi... 48	1629	844	1674	...	
149	" ...		Hukong ...	Soi-song ...	35	1620	814	1649	...
150	" ...		" ...	Ngī-shoi ...	38	1622	815	1692	...
151	" ...		" ...	Soi-song ...	35	1625	816	1658	...
				<i>Average</i> ...	...	1625	816	1672	...
152	KASIA ...	Matang-nget	Shillong ...	U-shar ...	40	1584	825	1612	116
153	" ...		Kasia Hills...	U-Robi ...	28	1548	772	1624	...
154	" ...	" ...	" ...	U-Bhā ...	30	1606	852	1612	...
155	" ...	" ...	" ...	U-Bu-lo ...	30	1623	834	1664	...
156	" ...	" ...	" ...	U-Kar-dau ...	25	1600	806	1646	...
157	" ...	" ...	" ...	U-Ka-li ...	24	1584	794	1640	...
158	" ...	" ...	" ...	U-Kor-ma ...	40	1606	792	1682	...
159	" ...	" ...	" ...	U-Ti-shou ...	30	1666	823	1775	...
160	" ...	" ...	" ...	U-Phom ...	27	1549	755	1612	...
161	" ...	" ...	" ...	U-Ti-eng ...	28	1566	820	1638	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Breast c=covered, s=semicovd.	Face.	Iris.	REMARKS.*
183	144	111	140	105	48	38	30	108	100	98	208	285	255	140	32				3 e. p: n. T.
189	139	95	133	...	40	37	...	111	99	110	217	...	...	...	34				2 "
188	138	98	138	99	44	38	23	120	108	92	202	313	292	153	36				2 e. p: T. cheeks
178	142	98	137	108	45	37	23	108	104	102	208	281	234	134	32				2 "
180	146	99	144	105	45	42	...	108	108	107	233	...	...	...	33				1 "
183	141	101	136	103	44	37	26	112	103	101	210	294	267	144	33				2
182	143	100	129	105	48	41	26	110	102	114	227	296	266	125	31				4 e. p: n T
175	139	97	128	106	51	42	25	114	102	122	225	295	266	132	33				3 "
186	142	103	142	112	47	41	25	116	108	94	220	282	251	129	32				4 " T. r. c. b. t.
177	138	99	130	103	54	36	32	118	107	90	228	295	262	130	32				3
180	140	100	131	106	49	40	26	116	106	95	221	281	250	130	32				4
180	140	99	132	106	49	40	26	114	105	103	224	289	259	129	32				3
183	143	102	130	93	48	39	30	104	93	100	228	294	252	129	33				4 e. p: n. T.
185	141	99	131	107	42	38	22	114	108	108	216	290	240	106	32				3
191	142	103	135	111	46	36	22	130	114	114	228	285	227	150	35				3
183	145	107	132	97	46	36	22	120	111	115	226	298	248	160	34				3
183	145	102	137	108	44	41	23	124	110	110	215	288	232	130	34				3
182	146	102	135	109	47	40	22	108	102	114	216	289	246	144	35				3
186	145	105	135	100	50	38	23	112	106	116	233	304	248	128	35				3
185	149	105	140	106	48	38	23	120	109	124	235	318	258	141	34				3
186	147	98	132	104	49	38	23	116	105	112	224	298	240	132	34				3
186	140	98	130	100	42	38	23	110	102	114	218	298	241	135	33				4

c=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
162	KASIA— <i>contd.</i>	Kasia proper.	Kasia Hills...	U-Bōr ...	33	1592	802	1676	...
163	" ...	"	" ...	U-step ...	30	1692	876	1750	...
164	" ...	" ...	" ...	U-yār ...	28	1548	784	1608	...
165	" ...	" ...	" ...	U-Ru-bin ...	26	1520	795	1600	...
166	" ...	" ...	" ...	U-So-jon ...	45	1561	800	1602	...
167	" ...	Wār ...	" ...	U-Rām-shan ...	25	1555	782	1601	...
168	" ...	" ...	" ...	U-Ron ...	25	1538	766	1588	...
169	" ...	Kasia proper.	" ...	U-Naraisa ...	38	1700	863	...	...
170	" ...	" ...	" ...	U-Bohal ...	35	1645	768	...	...
171	" ...	" ...	" ...	U-Sar-muni...	30	1593	820	...	...
172	" ...	" ...	" ...	U-Ha-li-san...	28	1588	869	...	...
173	" ...	" ...	" ...	U-Lār ...	35	1566	804	...	...
174	" ...	" ...	" ...	U-Bor ...	26	1617	830	...	...
175	" ...	" ...	" ...	U-Hui ...	28	1514	762	...	...
176	" ...	" ...	" ...	U-Kul ...	33	1630	844	...	...
177	" ...	" ...	" ...	U-Tal-ak ...	34	1500	792	...	...
178	" ...	" ...	" ...	U-Son-Rai ...	35	1535	818	...	...
179	" ...	" ...	" ...	U-Rom-mon ...	30	1565	832	...	...
180	" ...	" ...	" ...	U-Sat-rosi ...	45	1508	844	...	...
181	" ...	" ...	" ...	U-Seng ...	45	1558	796	1554	...
182	" ...	" ...	" ...	U-Lait ...	40	161	812	1670	...
183	" ...	" ...	" ...	U-Jiw-mā ...	35	1558	750	1645	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.			28.
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.
																Breast c=covered.	s=semicoord.		
																Facet.	Iris.		
183	145	102	138	108	44	34	24	116	111	98	222	311	248	140	35				e. p., n. T.
185	148	102	141	105	46	1	25	108	105	99	213	318	262	175	38				
177	143	97	139	119	41	34	19	108	102	113	209	293	240	138	34				
180	138	104	132	105	47	38	23	114	102	98	210	...	...	...	33				
188	147	102	135	107	48	38	23	108	102	118	225	...	...	...	33				
182	142	100	138	107	44	40	22	110	105	96	208	...	...	...	35				
180	144	100	139	104	46	38	22	116	105	113	225	285	...	...	33				
192	148	109	139	104	51	40	23	110	105	114	244	309	262	150	35				
185	139	102	135	109	52	38	24	...	66	113	222	...	...	...	34				
188	142	99	128	107	48	38	22	116	106	115	228	...	...	...	35				
191	146	105	138	109	48	36	24	124	106	113	220	...	...	...	35				
180	142	93	135	111	48	36	24	122	108	98	214	...	...	...	34				
190	151	105	143	111	48	42	23	126	116	103	225	...	...	...	35				
188	139	105	136	109	44	42	22	...	...	104	224	...	...	...	33				
186	151	102	131	102	44	43	22	...	...	108	229	...	...	...	36				
188	147	107	132	107	50	38	...	...	...	94	212	287	236	128	35				
183	144	103	130	111	44	38	...	...	...	98	214	...	...	...	34				
176	147	98	135	112	42	38	...	...	...	94	225	...	...	...	36				
180	136	94	125	94	44	41	...	...	...	111	215	...	...	...	35				
187	141	99	137	107	45	36	22	112	106	122	230	276	239	135	36				
191	147	99	135	101	51	40	23	114	103	...	...	...	...	...	34				
180	140	99	180	95	46	38	24	110	105	98	211	294	245	...	35				

c=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	Tribes.	Sub-tribe.	District of Birth.	Personal name.	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
184	KASIA— <i>contd.</i>	Kasia proper	Kasia Hills...	U-Maila ...	26	1632	769	1730	...
185	" ...	" ...	" ...	U-Ro ...	28	1612	804	1670	...
186	" ...	" ...	" ...	U-K. Sau ...	30	1558	800	1612	...
187	" ...	" ...	" ...	U-Sou ...	40	1520	762	1556	...
188	" ...	" ...	" ...	U-Joi ...	45	1555	759	1588	...
189	" ...	" ...	" ...	U-Rā-gu ...	40	1570	808	1582	...
190	" ...	" ...	" ...	U-Sö-luk ...	30	1605	821	1735	...
191	" ...	" ...	" ...	U-Rām ...	35	1628	804	1670	...
192	" ...	" ...	" ...	U-Mā-nē ...	40	1658	835	1690	...
193	" ...	" ...	" ...	U-Su-je ...	38	1538	770	1602	...
194	" ...	" ...	" ...	U-Bu ...	26	1568	768	1600	...
195	" ...	" ...	" ...	U-Biu ...	28	1608	821	1662	...
196	" ...	" ...	" ...	U-Phün ...	33	1566	774	1650	...
197	" ...	" ...	" ...	U-I-li-um ...	29	1582	866	1602	...
198	" ...	" ...	" ...	U-Khram ...	32	1602	846	1662	...
199	" ...	" ...	" ...	U-Tha-Biu ...	28	1554	882	1601	...
200	" ...	" ...	" ...	U-Bē ...	35	1606	828	1664	...
201	" ...	" ...	" ...	U-Sing ...	40	1552	770	1602	...
202	" ...	" ...	" ...	U-Biu ...	26	1580	832	1632	...
203	" ...	" ...	" ...	U-Khur-hu-i ...	25	1512	774	1552	...
04	" ...	" ...	" ...	U-Bu ...	30	1550	784	1700	...
205	" ...	" ...	" ...	U-Rā ...	28	1482	763	1508	...

* b=black, c=chest, e=ear, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast covered.	Face.	Iris.	
177	136	96	130	94	44	33	23	116	107	104	215	306	256	...	36				e. p., n. T.
185	144	96	131	105	38	41	22	116	111	120	237	298	247	138	34				
190	136	97	127	99	42	38	23	110	103	104	214	272	242	...	36				
180	142	98	129	90	41	39	22	108	103	104	215	274	234	...	35				
189	147	99	134	100	44	38	23	124	110	94	204	301	239	...	34				
189	147	107	139	112	45	37	23	114	108	106	224	223	...	...	35				
186	147	104	136	108	43	35	23	108	105	114	239	303	257	...	35				
190	149	107	135	102	48	36	24	...	...	104	223	...	244	...	34				
179	143	102	129	101	47	38	23	...	...	112	232	...	263	...	35				
181	143	100	135	99	42	41	24	...	...	110	224	296	242	129	36				
184	137	97	129	100	42	38	23	...	...	107	220	286	244	...	34				
185	144	104	132	102	42	43	22	...	...	112	228	298	242	...	35				
179	141	98	128	102	43	38	23	...	...	104	223	296	252	...	35				
172	142	105	135	106	46	42	23	...	...	103	223	289	226	...	34				
188	141	102	133	104	44	42	22	...	...	105	222	286	243	...	36				
179	149	102	131	107	44	36	24	...	...	112	225	296	247	...	34				
183	145	102	136	108	44	34	25	...	...	108	214	308	253	...	35				
183	139	97	134	96	44	42	23	...	...	95	200	299	253	137	35				
186	144	99	136	89	47	38	24	...	...	96	208	297	254	155	36				
181	141	90	126	104	37	37	22	...	...	108	218	274	240	140	34				
183	139	100	133	108	40	38	22	...	...	104	214	305	253	145	35				
187	146	107	134	108	44	38	24	...	...	112	228	268	242	130	34				

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name.	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
206	KASIA—	Kasia	Kasia Hills ...	U-Wun ...	30	1417	700	1484	...
207	<i>contd.</i>	proper.	Cherrapunji	U-Kün-Sai ...	19	1555	632	1595	...
208	"	"	"	U-Zīr ...	25	1508	789	1545	...
209	"	"	Kasia Hills ...	U-Hian ...	45	1582	779	1702	...
210	"	"	"	V-Yon ...	35	1532	792	1610	...
211	"	"	"	U-Kün-tong	35	1492	782	1585	...
212	"	"	"	U-Mōr-shā ...	28	1568	790	1562	...
213	"	"	"	U-Mu ...	45	1600	821	1650	...
214	"	"	"	U-Sa-bā ...	38	1570	808	1602	...
215	"	"	"	J-Jū-ba ...	35	1506	752	1578	...
216	"	"	"	U-Mu-ta ...	40	1582	808	1654	...
217	"	"	"	U-Sa-han ...	22	1512	784	1570	...
218	"	"	"	U-Jom ...	30	1552	800	1602	...
219	"	"	"	U-Tarai ...	35	1550	782	1618	...
220	"	"	"	U-Mor ...	50	1601	808	1642	...
221	"	"	"	U-Ru-bi ...	55	1632	856	1664	...
222	"	"	"	U-Kā ...	50	1545	778	1552	...
223	"	"	"	U-Rā-biu ...	25	1616	848	1600	...
224	"	"	"	U-Bar-ma ...	25	1566	790	1508	...
225	"	"	W. of Towai S.P.	U-Sla ...	28	1556	819	1564	116
226	"	Wār	"	U-Im ...	35	1499	802	1538	100
227	"	"	"	U-Ja-tra ...	30	1584	768	1592	95

* b=black, c=chest, e=ear, ep=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast s = covered, e = semicovd.	Face.	Iris.	
171	149	103	130	101	39	38	22	...	...	103	208	254	228	128	34			3	ep. n T
181	140	98	125	102	40	39	23	...	...	104	225	275	232	130	36			4	"
178	135	102	129	99	39	37	23	...	...	105	218	274	228	126	35			5	"
181	151	101	140	99	43	39	24	...	...	112	224	304	248	149	36			3	"
179	151	90	131	105	41	37	23	...	...	108	223	278	248	148	34			3	"
...	141	97	134	110	43	38	23	...	...	112	214	275	242	129	34			4	"
178	139	100	137	106	45	37	24	...	...	100	214	284	240	150	35			3	"
187	145	102	134	102	44	38	24	...	...	94	214	294	242	168	36			3	"
192	151	109	136	111	45	40	22	124	112	103	219	281	231	172	35			3	"
188	149	105	138	104	43	40	22	126	118	103	208	276	220	161	35			3	"
182	148	105	137	109	42	42	21	120	108	112	226	291	236	163	36			3	"
181	141	97	128	106	39	35	24	116	104	112	218	278	225	128	33			3	"
183	141	98	129	104	48	39	23	116	105	85	199	280	230	170	34			4	"
188	151	102	141	106	48	38	24	126	106	100	215	270	233	138	36			3	"
185	145	105	139	106	51	45	25	130	120	108	228	289	244	128	34			4	"
183	145	94	125	103	44	40	22	116	103	106	228	300	245	134	36			3	"
183	136	105	136	106	48	41	23	116	104	101	213	270	228	158	35			3	"
193	145	107	135	112	40	40	42	122	110	110	215	284	230	177	36			3	"
184	143	99	134	107	43	37	23	124	111	103	214	277	226	145	35			4	"
187	141	104	135	105	42	41	25	...	...	113	225	268	239	124	36			3	Ears not pierced
183	143	107	132	111	39	42	22	110	109	108	212	275	240	...	35			2	ep. n. T.
184	135	97	129	103	42	38	24	100	96	103	213	290	244	143	35			3	

o=oblique, r=red, s=slightly, T=tattooed, t=high, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
228	KASIA— <i>contd.</i>	Bhoi (like Sin-teng type).	W. of Tawai S.P.	U-Don ...	29	1587	832	1680	130
229	" ...	" ...	" ...	U-Ja-ta ...	28	1623	808	1683	118
230	" ...	" ...	" ...	U-Rān ...	27	1528	...	...	91
231	" ...	" ...	" ...	U-Mit ...	28	1520	...	...	94
232	" ...	" ...	" ...	Ka Lai ♀ ...	23	1500	...	...
				<i>Average ...</i>	...	1569	800	1621	106
233	KHĀM-TI	Mān-ge...	Man-ze in 'Bor-khamti.'	Bi-tang meth	43	1695	857	1692	...
234	" ...	" ...	" ...	Jao-Kyo ...	38	1602	794	1652	...
235	" ...	Mān-nōn	Dibrugarh ...	Cha-li ...	35	1666	865	1650	...
236	" ...	Mung-Pang river in Bor-khamti.	Bor-Khamti	Shang-meth	28	1575	869	1583	...
237	" ...	Man-nōn	" ...	Chon-inān ...	30	1626	812	1775	...
238	" ...	Chon-tang	" ...	Chon-ing ...	32	1666	858	1750	...
239	" ...	Mān-nōn	Dibrugarh ...	Sheng-ni ...	28	1660	850	1758	...
				<i>Average ...</i>	...	1641	843	1694	...
240	KIRANTI	'Jimdar'	Sikkim ...	Mek Dal ...	25	1605	...	...	...
241	" ...	" ...	" ...	Sang Pang ...	26	1598	...	...	...
242	" ...	" ...	Ilam, E. Nepal	Mar-da Boli	26	1581	...	...	...
243	" ...	" ...	" ...	Kin-tu ...	37	1512	...	...	...
244	" ...	" ...	" ...	Abi Lal ...	40	1606	...	...	...
245	" ...	" ...	" ...	Sa Kul ...	35	1606	...	...	...
246-50	" ...	" ...	" ...	(Average of five others). <i>Average ...</i>	...	1600	...	...	...
				<i>Average ...</i>	...	1586	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	l., mid finger to middle of patella.	Left calf girth.	Breast c=covered. s=semicovd.	Face.	Iris.	REMARKS.*
188	143	107	145	112	48	38	26	124	114	104	230	308	252	148	36				3 e p ; T.
186	133	95	130	106	42	41	25	114	105	124	231	299	246	176	34				4 "
185	140	100	133	...	42	38	...	...	105	...	214	...	...	...	...				3 "
177	141	99	130	...	49	37	...	...	110	...	236	...	...	...	...				3 "
176	143	104	135	...	36	35	...	114	110	108	215	...	...	...	...				3 "
183	144	101	133	104	44	38	23	115	106	106	220	289	242	143	34				3
188	144	100	138	107	47	40	27	110	104	105	226	292	258	...	32				4 large e. p. ; T. l. forearm.
190	148	98	135	105	48	36	25	116	105	107	225	286	254	...	32				4 no e. p. ; n. T.
196	151	110	142	111	51	41	24	118	108	133	250	268	255	...	30				3 " "
191	144	90	140	100	48	37	21	108	103	124	235	279	254	...	33				3 s. e. p. ; "
180	150	101	142	108	49	39	26	114	104	126	244	316	264	...	32				4 large e. p. ; "
183	151	100	139	107	44	40	23	112	107	135	238	299	263	...	33				3 " "
186	150	105	144	112	46	39	24	116	110	118	228	288	262	...	32				3 " T. l. forearm and thigh.
187	148	100	140	107	47	38	24	113	105	121	235	289	258	...	32				3
171	149	...	...	...	44	38	...	...	...	...	...	...	...	...	33				4
174	153	...	...	...	44	36	...	...	...	...	...	...	...	...	34				3
180	147	...	...	...	42	36	...	...	...	...	...	...	...	...	34				4
172	138	...	...	...	39	36	...	...	...	...	...	...	...	...	35				4
178	145	...	...	...	41	40	...	...	...	...	...	...	...	...	33				4
181	140	...	...	...	42	35	...	...	...	...	...	...	...	...	33				4
182	146	...	...	...	43	36	...	...	...	...	...	...	...	...	34				4
176	145	...	...	...	42	36	...	...	...	...	...	...	...	...	33				4

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
251	KOCH ...	Sam-tāli	Kamrup ...	Mangal Sing		1683	822	1873	...
252	" ...	" ...	Goalpara ...	Sona Ram ...		1695	831	1606	...
253	" ...	Modai ...	Tezpur ...	Budhu ...		1575	838	1670	...
254	" ...	" ...	" ...	Apinta ...		1641	828	1722	...
255	" ...	Horoniya	Kāmrup ...	Bhā-da ...	35	1594	...	...	...
256	" ...	" ...	" ...	Robī Ram ...	35	1634	...	...	...
257	" ...	" ...	Mangaldai ...	Khoh-ua ...	20	1650	...	...	...
258	" ...	Kāmtali	" ...	Ko-dā-lu ...	30	1683	...	...	...
259	" ...	" ...	Kāmrup ...	A-hātru ...	35	1582	...	...	...
260	" ...	" ...	Mangaldai ...	Mō-him ...	40	1512	...	...	...
261	" ...	" ...	" ...	Hādhi Ram...	38	1540	...	...	...
262	" ...	Bengal Koch.	Maldah ...	Ra-mu ...	28	1648	...	...	...
263	" ...	" ...	" ...	Choitan ...	25	1549	...	...	...
264	" ...	" ...	" ...	Ki-shan ...	25	1559	...	...	...
265	" ...	" ...	" ...	Shā-mā-ru ...	35	1568	...	...	...
266	" ...	" ...	" ...	Lā-lū ...	38	1610	...	...	...
267	" ...	" ...	" ...	Lô-bô ...	35	1592	...	...	...
268	" ...	" ...	" ...	Nal-son ...	38	1640	...	...	...
269	" ...	" ...	" ...	Zu-mon ...	52	1604	...	...	...
270	" ...	" ...	" ...	A-bā-lu ...	48	1660	...	...	...
271	" ...	" ...	" ...	Bāl-kuo ...	38	1648	...	...	...

* b=black, c=chest, e=eye, ep.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.*	L. mid-finger to middle of patella.	Left calf girth.	Breast <i>c</i> =covered <i>s</i> =semicovd.	Face.	Iris.	REMARKS.*
179	142	99	138	107	51	36	25	116	108	106	228	320	256	125	34			2	e. p.; n. T.
188	136	103	133	102	40	33	24	114	106	105	222	282	236	138	35			2	"
184	145	101	133	102	45	36	22	112	107	103	224	278	245	140	33			3	"
186	144	101	135	105	45	34	23	106	108	104	220	280	235	141	34			3	"
166	142	102	134	...	44	37	23	115	104	103	212	...	...	...	33			2	"
183	143	105	135	...	48	33	24	109	110	112	224	...	...	...	34			2	"
172	135	99	125	...	41	34	25	110	103	102	217	...	...	...	33			2	} Much hair on chest and considerable beards and dark colour like Chandals.
186	137	94	131	...	40	37	24	116	96	116	226	...	...	...	33			2	
187	137	106	131	...	46	37	26	123	102	94	204	...	...	...	32			2	
183	152	112	135	...	47	38	23	122	101	112	230	...	...	...	34			3	
176	147	107	131	...	47	36	22	111	96	110	222	...	...	...	33			2	
188	137	100	125	...	41	38	23	103	96	126	228	...	...	...	44			3	
179	138	92	129	...	45	35	...	103	98	115	220	...	...	...	34			3	
187	143	108	133	...	44	37	...	119	104	108	230	...	...	...	35			3	
170	148	99	135	...	47	37	...	108	98	108	230	...	...	...	34			2	Typical colour.
192	138	102	135	...	49	37	...	112	99	12	236	...	...	...	33			2	
184	135	97	129	...	46	37	...	103	98	116	224	...	...	...	33			2	
184	134	100	129	...	44	44	...	102	110	109	229	...	...	...	33			2	
195	139	97	127	...	45	40	...	103	97	103	225	...	...	...	32			2	
183	143	103	126	...	48	37	...	107	95	104	216	...	...	...	34			4	
177	137	90	133	...	47	32	...	109	98	112	230	...	...	...	33			2	Typical appearance

o=oblique, *r*=red, *s*=slightly, *T*=tattooed, *t*=thigh, *v*=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height. Height sitting.	Outspread arms.	Weight in pounds.	
272	KOCH— <i>contd.</i>	Bengal Koch.	Maldah ...	Bā-dru ...	45	1688 ...	...	...	...
273	" ...	" ...	" ...	A-gam ...	45	1608 ...	...	...	...
274	" ...	" ...	" ...	No-hā-lu ...	25	1628 ...	...	...	...
275	" ...	" ...	" ...	Bhadu ...	25	1546 ...	...	...	...
276	" ...	" ...	" ...	Gé-dā ...	50	1578 ...	...	...	...
277	" ...	" ...	" ...	Shank-ḳar ...	30	1534 ...	...	...	...
278	" ...	" ...	" ...	Kin-nuk ...	28	1578 ...	...	...	...
279	" ...	" ...	" ...	Nobān-nu ...	35	1588 ...	...	...	...
280	" ...	" ...	" ...	Dag-dhā-lu ...	38	1653 ...	...	...	...
281	" ...	Kantai ...	Dinajpur ...	Gobra ...	48	1682 ...	...	...	...
282	" ...	" ...	" ...	Mir-da ...	25	1586 ...	...	...	...
283	" ...	" ...	" ...	Ram-Kristo ...	30	1648 ...	...	...	...
284	" ...	" ...	" ...	Siri-Bāns ...	25	1628 ...	...	...	...
285	" ...	" ...	" ...	Shuda ...	25	1558 ...	...	...	...
286	" ...	" ...	" ...	Shita Nāth ...	35	1602 ...	...	...	...
287	" ...	" ...	" ...	Pu-lin ...	30	1652 ...	...	...	...
288	" ...	" ...	" ...	Tul-sī ...	50	1513 ...	...	...	...
289	" ...	" ...	" ...	Bona ...	35	1570 ...	...	...	...
290	" ...	Rājbañsi	Rangpur ...	Golok ...	26	1549 ...	...	...	...
291	" ...	" ...	" ...	Bal-math ...	28	1668 ...	...	...	...

ḍ=black, c=chest, e=eye, e p.=ear-plug, ḷ=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			
																Breast	Face.	Iris.	
																e=covered, s=semicovd.			
185	136	103	129	...	46	39	23	114	101	111	229	...	...	...	34	2		Doubtfully pure tho' head-man.
189	141	98	131	...	52	40	24	104	103	104	226	...	...	...	34	2		
186	139	97	125	...	48	33	23	112	103	113	228	...	...	...	35	3		
179	136	105	127	...	42	35	23	104	97	125	225	...	...	...	33	3		
189	139	97	127	...	47	38	24	109	97	115	228	...	...	...	35	4		
183	136	98	129	...	39	38	25	110	100	122	236	...	...	...	34	2		
184	136	100	131	...	42	37	26	108	96	117	225	...	...	...	35	2		
165	140	101	130	...	37	36	23	113	102	106	218	...	...	...	35	2		
184	140	98	130	...	42	34	...	104	97	107	223	...	...	...	34	3		
190	135	95	121	...	43	38	...	114	99	105	224	...	...	...	33	3		
180	146	100	137	...	49	35	...	113	103	107	220	...	...	...	34	3		Good type.
180	134	96	122	...	45	35	...	108	95	111	221	...	...	...	33	2		
179	140	96	125	...	44	38	...	106	99	113	224	...	...	...	34	2		Rather long face.
184	135	95	131	...	46	33	...	106	98	107	223	...	...	...	33	2		Good type.
192	140	106	139	...	46	36	...	115	103	117	231	...	...	...	33	3		Doubtfully pure.!
189	144	107	139	...	45	37	...	106	98	120	233	...	...	...	34	2		
194	145	98	122	...	46	39	...	107	95	115	234	...	...	...	33	3		
186	145	100	136	...	43	34	...	113	104	118	236	...	...	...	33	3		Good type.
178	132	102	134	...	46	36	...	117	105	95	206	...	...	...	35	2		
187	146	104	139	...	44	39	...	119	108	120	242	...	...	...	34	3		Very long face.

=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
292	KOCH— <i>contd.</i>	Rajbansi	Rangpur ...	Sī-la ...	38	1598	...	...	...
293	" ...	" ...	" ...	Lakhi-nāth ...	40	1604	...	...	...
294	" ...	" ...	" ...	Mālik ...	38	1656	...	...	...
295	" ...	" ...	" ...	Nobīn ...	35	1632	...	...	...
296	" ...	" ...	" ...	Bullā ...	38	1580	...	...	...
297	" ...	" ...	" ...	Bai-ganta ...	40	1582	...	...	...
298	" ...	" ...	" ...	Kendala ...	30	1523	...	...	...
299	" ...	" ...	" ...	Gau-phe ...	28	1669	...	...	...
300	" ...	" ...	" ...	Mu-tu ...	35	1596	...	...	...
301	" ...	" ...	" ...	Te-pu-a ...	40	1667	...	...	...
302	" ...	" ...	" ...	Mongola ...	32	1564	...	...	...
303	" ...	" ...	" ...	Nin-dalu ...	40	1590	...	...	...
304	" ...	" ...	" ...	Mānik ...	55	1651	...	...	...
305	" ...	" ...	" ...	Golak ...	30	1660	...	...	...
306	" ...	" ...	" ...	Golī-kanta ...	35	1648	...	...	...
307	" ...	" ...	" ...	Komola ...	40	1562	...	...	...
308	" ...	" ...	Goalpara ...	Kūmod-norain	27	1602	...	...	...
309	" ...	Deshi ...	Maldah ...	Bhāru ...	50	1557	...	...	...
310	" ...	" ...	" ...	Chintuk ...	45	1623	...	...	...
311	" ...	" ...	" ...	Bādon ...	48	1590	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus	Left radius.	L mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast e=covered. s=semicovd.	Face.	Iris.	
180	140	99	126	...	42	37	23	107	97	106	220	...	...	...	33			2	e. p.; n. T.
185	142	99	140	...	48	37	24	111	101	114	234	...	...	...	33			3	Typical.
188	139	102	132	...	42	35	23	104	97	124	232	...	...	...	34			1	
184	139	95	129	...	46	36	25	108	95	102	222	...	...	...	34			2	
182	143	95	133	...	42	42	24	102	97	96	218	...	...	...	33			2	
184	144	98	132	...	41	42	...	107	98	100	206	...	...	...	33			4	
182	138	99	135	...	45	33	...	111	100	102	208	...	...	...	35			4	
181	149	104	135	...	43	32	...	103	98	108	219	...	...	...	33			3	
188	138	105	133	...	43	36	...	116	104	102	218	...	...	...	32			3	
189	138	108	134	...	48	37	...	118	103	97	212	...	...	...	32			3	
184	139	91	126	...	40	30	...	102	98	105	218	...	...	...	33			4	
182	141	101	134	...	45	36	...	108	100	106	217	...	...	...	33			3	
191	151	103	143	...	49	39	...	117	109	106	220	...	...	...	32			3	
179	135	98	135	...	45	37	...	112	100	106	215	...	...	...	32			3	
188	138	98	137	...	48	42	...	113	101	106	226	...	...	...	33			3	
202	150	110	145	...	45	39	...	120	109	115	229	...	...	...	33			3	
182	141	99	139	...	43	40	...	128	106	117	232	...	...	...	33			3	
191	136	98	136	...	48	36	...	104	98	116	221	...	...	...	35			4	
192	139	104	137	...	42	37	...	108	99	109	223	...	...	...	32			3	
189	141	96	129	...	46	38	...	101	95	108	228	...	...	...	33			3	v. o. eyes. De-pressed nose.

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
312	KOCH— <i>contd.</i>	Deshi ...	Maldah ...	Digam ...	25	1612	...	...	...
313	" ...	" ...	" ...	Pabon ...	40	1602	...	...	...
314	" ...	" ...	" ...	Pochā ...	45	1638	...	...	...
315	" ...	" ...	" ...	Digam ...	28	1640	...	...	...
316	" ...	" ...	" ...	Jabāru ...	33	1552	...	...	...
317	" ...	" ...	" ...	Kolai ...	31	1628	...	...	...
318	" ...	" ...	" ...	Hā-gru ...	28	1657	...	...	...
319	" ...	" ...	" ...	Kot'ā ...	50	1568	...	...	...
320	" ...	" ...	" ...	Krishna ...	55	1536	...	...	...
321	" ...	" ...	" ...	Po-hātu ...	35	1577	...	...	...
322	" ...	" ...	" ...	Hu-lāsu ...	38	1593	...	...	...
323	" ...	" ...	" ...	Gandhā ...	28	1561	...	...	...
324	" ...	" ...	" ...	Sitol ...	50	1600	...	...	...
325	" ...	" ...	" ...	Rodhu ...	38	1557	...	...	...
326	" ...	" ...	" ...	Sohātu ...	30	1571	...	...	...
327	" ...	" ...	" ...	Mothur ...	30	1503	...	...	...
328	" ...	" ...	" ...	Ki-nu ...	52	1635	...	...	...
329	" ...	" ...	" ...	Ji-bon ...	54	1573	...	...	...
330	" ...	" ...	" ...	Jonāk-ku ...	28	1569	...	...	...
331	" ...	Poli, Bābu	" ...	Jogot ...	25	1625	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			
																Breast c=covered, s=semicovd.	Face.	Iris.	
199	146	102	131	...	46	35	23	104	100	106	223	...	...	...	33			2	e. p. ; n. T.
185	133	104	132	...	45	37	24	114	102	97	224	...	...	...	32			4	
186	134	102	131	...	40	40	23	117	101	104	221	...	...	...	34			1	
183	136	104	128	...	39	33	25	107	100	106	218	...	...	...	33			1	
187	139	103	129	...	42	42	23	115	99	99	219	...	...	...	34			1	
181	136	102	132	...	44	39	...	106	98	113	228	...	...	...	33			3	Typical.
192	142	103	135	...	45	40	...	112	105	111	232	...	...	...	35			3	"
182	131	99	129	...	41	38	...	107	103	110	221	...	...	...	35			2	
185	136	99	124	...	45	37	...	110	99	102	221	...	...	...	...			3	n. v. typical.
193	140	99	129	...	45	37	...	109	98	112	232	...	...	...	...			4	
175	132	97	132	...	46	40	...	111	101	97	212	...	...	...	...			3	
175	137	107	131	...	49	33	...	115	101	98	206	...	...	...	...			3	
177	136	97	125	...	43	33	...	106	97	96	211	...	...	...	...			4	
190	138	105	130	...	50	36	...	116	105	98	209	...	...	...	...			3	A flattish crown.
189	139	100	131	...	50	35	...	112	100	107	224	...	...	...	35			3	
166	132	98	130	...	46	33	...	107	98	93	200	...	...	...	33			3	
185	140	98	129	...	43	35	...	109	104	118	220	...	...	...	34			4	
194	140	97	134	...	47	41	...	112	105	115	228	...	...	...	34			3	
184	135	99	137	...	45	36	...	116	107	100	214	...	...	...	35			3	
180	142	99	135	...	45	49	...	114	101	108	224	...	...	...	30			3	oblique eyes.

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name.	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
332	KOCH— <i>contd.</i>	Poli, Sadhu	Maldah ...	Shīalu ...	40	1524	...	...	...
333	" ...	" ...	" ...	Shok nāl ...	30	1502	...	...	...
334	" ...	" ...	" ...	Agam ...	30	1680	...	...	...
335	" ...	" ...	" ...	Te-pua ...	28	1580	...	...	...
336	" ...	" ...	" ...	Ka-tik ...	26	1540	...	...	...
337	" ...	" ...	" ...	Tuni ...	30	1640	...	...	...
338	" ...	" ...	" ...	Alim ...	30	1694	...	...	...
				<i>Average</i>	...	1591	...	...	...
339	KOLITA	" ...	Gauhati ...	Omrit ...		1568	...	...	...
340	" ...	" ...	" ...	Robi-Ram ...		1645	...	...	...
341	" ...	" ...	" ...	Kala-Dum ...		1640	...	...	...
342	" ...	" ...	" ...	Atāru ...		1625	...	...	...
343	" ...	" ...	" ...	Ram-mal ...		1625	...	...	...
344	" ...	" ...	" ...	Budh-Ram ...		1666	...	...	...
				<i>Average</i>		1628	...	...	...
345	KUKI ...	Luk-suar	(Rangamati) Lung-leh.	Tai-te-ya ...	30	1550	804	1525	95
346	" ...	" ...	" ...	Li-shu Tang-nga.	26	1510	842	1568	111
347	" ...	" ...	" ...	Tang-hle-a ...	40	1670	852	1724	133
348	" ...	" ...	" ...	Bak-tsa-la ...	28	1604	855	1632	123
349	" ...	" ...	" ...	Lang-Chu-nga	30	1583	853	1586	116
350	" ...	" ...	" ...	Du-kha-pa ...	32	1664	848	1612	136
351	" ...	" ...	" ...	Me-to-ka ...	45	1640	857	1688	115

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breadst c=covered. t=semicovd.	Face.	Iris.	
182	139	99	134	...	42	34	23	111	100	105	221	...	...	...	30			2	e p.; n. T.
194	137	97	125	...	47	32	24	104	94	100	210	...	...	...	31			2	Eyes, v. o.
186	138	106	133	..	46	38	23	114	96	109	232	...	...	...	29			3	
196	140	98	130	...	46	37	...	110	96	116	222	...	...	...	30			3	photo pl.
187	138	105	134	...	40	37	...	114	106	115	225	...	...	...	30			3	
190	140	97	128	...	45	36	...	114	108	115	237	...	...	...	29			2	
183	141	103	133	...	41	37	...	106	102	109	227	...	...	...	30			3	
181	139	99	131	104	45	36	23	110	100	106	223	290	243	136	33			2	
187	148	101	127	...	42	39	...	115	99	95	212	...	...	...	33			3	
181	141	107	136	...	44	40	...	125	101	110	220	...	...	...	32			3	
181	134	105	129	...	45	35	...	118	100	118	230	...	...	...	33			3	
185	140	103	136	...	43	39	...	114	103	108	212	...	...	...	34			4	v. broad face.
182	140	106	137	...	38	37	...	124	106	110	225	...	...	...	33			4	
170	136	100	127	...	47	31	...	114	97	94	215	...	...	...	33			2	
181	139	103	132	...	43	36	...	118	101	105	219	...	...	...	33			3	
186	137	100	133	111	44	42	31	124	110	108	230	278	234	160	32				
192	146	111	143	110	44	43	29	118	108	101	240	272	232	148	34				
184	150	110	144	120	49	41	23	124	114	113	228	284	255	158	35				
191	143	110	141	115	48	43	24	128	113	89	206	262	234	152	35				
186	141	103	140	116	41	41	20	122	109	102	240	261	235	162	34				
193	143	109	142	115	48	44	20	124	111	93	208	272	232	264	36				
195	151	105	148	110	48	45	24	128	114	91	216	275	248	153	35				

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
352	KUKI— <i>contd.</i>	Luk-suar	(Rangamati) Lung-leh.	Li-shu-ra ...	28	1580	822	1624	142
353	" ...	" ...	" ...	Ai-ko-ma ...	30	1540	800	1626	119
354	" ...	" ...	" ...	Hle-bo-ra ...	28	1562	830	1556	111
355	" ...	Mi-la ...	Chittagong Hills.	Lom-bo ...	40	1508	800	1604	125
				<i>Average</i> ...		1587	833	1613	120
356	KYON- TSU or Lhota Naga		Changsi ...	T'ang-pa-mo	26	165	...	...	123
357	" ...		Woka ...	Lam-tzo ...	40	158	...	...	106
358	" ...		" ...	Chas-tang ...	25	158	...	...	105
359	" ...		" ...	Pying-cha-mo	38	169	...	...	110
				<i>Average</i> ...		162	...	...	111
360	MANDE or Garo.	Abeng ...	Garó Hills ...	E-leng ...	29	1601	828	1662	122
361	" ...	" ...	" ...	Mong-run ...	32	1618	882	1706	131
362	" ...	" ...	" ...	Ba-rong ...	40	1626	861	1705	141
363	" ...	" ...	" ...	Shal-jung ...	32	1573	821	1578	120
364	" ...	" ...	" ...	Ram-bang ...	35	1651	820	1661	146
365	" ...	" ...	" ...	Ram-bhing ...	35	1608	863	1635	139
366	" ...	" ...	" ...	Sang-nat ...	25	1534	806	1632	117
367	" ...	" ...	" ...	Jung-ni ...	40	1521	770	1592	101
368	" ...	" ...	" ...	Ma-lang ...	35	1616	779	1720	124
369	" ...	" ...	" ...	Bo-kā ...	30	1621	852	1640	123
370	" ...	" ...	" ...	Ra-jung ...	25	1566	770	1610	126
371	" ...	Ma-chi or Ma-toi.	" ...	Ra-jong ...	26	1598	858	1600	133

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast s-covered.	Face.	Iris.
187	147	112	147	112	46	41	21	120	114	92	213	280	241	158	36			
176	139	106	135	118	43	38	21	114	101	88	194	281	240	158	35			
192	144	108	136	110	45	41	21	116	106	100	218	272	240	178	34			
181	142	95	131	108	47	41	23	120	110	98	224	274	238	149	35			
187	143	107	140	113	45	41	23	121	110	97	219	273	239	158	34			
200	154	108	146	...	44	37	...	131	112	122	239	...	...	...	...			e. p.
190	143	109	109	...	46	38	...	113	105	119	224	...	...	...	...
180	141	100	100	...	38	38	...	115	98	112	216	...	...	...	...
178	141	102	102	...	47	34	...	114	98	112	230	...	...	...	...
187	144	104	114	...	43	34	...	118	103	116	227	...	...	...	...
183	142	102	135	112	43	42	25	106	99	113	222	293	249	145	33	3		e. p.
184	140	105	138	114	44	41	30	114	106	114	235	289	266	141	34	2		
193	150	111	144	112	42	43	31	128	108	120	235	299	261	135	34	2		
183	145	111	142	103	38	37	28	112	108	113	225	269	236	129	35	3		
186	139	111	139	114	40	43	27	116	108	130	233	232	253	146	34	3		
186	141	105	140	99	43	40	29	118	102	93	212	272	233	...	36	3		
184	134	102	134	95	42	36	30	108	101	108	221	271	239	...	35	4		
176	136	100	132	97	42	42	25	112	101	99	201	269	236	...	34	3		
179	140	104	131	95	36	42	27	106	99	113	222	293	257	129	33	3		
182	141	111	146	111	43	42	28	116	104	118	228	279	249	138	35	3		
185	141	102	135	103	47	40	27	118	104	115	231	287	247	...	36	2		
191	146	105	140	107	43	38	26	118	106	114	220	275	232	...	35	3		

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
372	MANDE or Garó— <i>contd.</i>	Ma-chi or Ma-toi.	Garó Hills ...	Kár-sin, ...	35	1594	794	1646	117
373	" ...	" ...	" ...	Jung-ra ...	25	1524	794	1585	101
374	" ...	" ...	" ...	Jang-sang ...	35	1576	834	1614	114
375	" ...	" ...	" ...	Rik-jeng ...	36	1570	778	1576	101
376	" ...	" ...	" ...	Sa-buk ...	40	1584	801	1635	106
377	" ...	" ...	" ...	Mung-khu ...	32	1520	780	1580	110
378	" ...	" ...	" ...	Jā-sin ...	30	1613	804	1708	114
379	" ...	Nam Dha- niya (low- landers).	Goalpara ...	Ma-bug ...	40	1540	806	1548	120
380	" ...	" ...	" ...	Tho-jong ...	40	1538	782	1567	117
381	" ...	Achik ...	Garó Hills ...	Gobindo ...	35	1624	845	1650	...
382	" ...	" ...	" ...	T'ang-khēl ...	38	1558	800	1608	...
383	" ...	" ...	" ...	Cheng-gan ...	35	1594	818	1611	...
384	" ...	" ...	" ...	Sa-ding ...	38	1548	808	1632	...
385	" ...	" ...	" ...	Po'tu ...	23	1578	800	1658	...
386	" ...	" ...	" ...	Rām-ti ...	26	1628	823	1734	...
387	" ...	Abeng ...	" ...	Rô-khin ...	38	1568	830	1554	...
388	" ...	Achik ...	" ...	Ram-sang ...	34	1611	835	1610	...
389	" ...	Lang-am	" ...	Sing-han ...	33	1679	810	1670	...
390	" ...	" ...	" ...	Tam-mang ...	30	1590	833	1684	...
391	" ...	" ...	" ...	Ro-ban ...	25	1512	758	1588	...
392	" ...	" ...	" ...	E-ruk-chan ...	25	1579	...	...	93
393	" ...	" ...	Goalpara ...	Jo-rāl ...	40	1640	...	...	99
				<i>Average</i> ...		1588	813	1633	118

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
																Breast c = covered s = semicovd.	Face.	Iris.	
180	138	100	132	106	42	35	28	112	102	124	225	270	234	136	35			3	e. p.
182	134	106	135	106	38	36	25	114	104	112	214	276	242	...	34			2	
186	134	106	136	100	45	40	24	116	108	96	212	286	245	...	35			3	
188	142	103	133	96	43	41	27	116	108	122	240	275	237	...	35			3	
178	136	98	132	104	42	40	23	108	106	116	220	286	254	128	34			3	
181	144	102	136	103	41	38	23	112	104	95	205	270	235	130	32			1	
187	141	107	138	106	38	42	22	122	110	121	228	279	244	141	35			3	
190	138	111	144	120	43	42	24	122	117	114	226	264	230	125	33			2	
184	142	105	135	102	43	40	22	106	97	115	226	268	250	128	32			2	
189	147	101	137	101	39	39	23	120	111	118	228	291	263	...	35			1	
174	135	103	135	98	42	42	23	110	108	113	221	290	245	...	35			3	
181	138	101	128	97	39	38	24	106	103	114	224	285	253	...	35			3	
187	135	106	132	100	38	40	22	112	105	104	212	292	244	...	34			3	
175	138	101	132	98	39	40	21	120	108	105	216	298	266	...	35			2	
177	140	104	139	105	37	38	21	116	111	103	212	295	271	...	33			3	
181	142	97	140	105	40	42	22	116	105	115	225	289	243	...	32			3	
191	141	102	132	92	44	39	23	122	108	114	230	282	251	...	33			3	
186	142	99	132	101	45	40	22	108	103	109	225	296	254	188	35			3	
188	141	97	132	98	41	38	22	110	107	109	222	313	247	139	36			2	
182	135	99	132	96	38	37	...	...	...	...	...	...	...	...	...			3	
184	131	100	134	...	41	37	...	120	104	117	232	...	...	...	...			1	
191	136	101	134	...	38	39	...	121	109	113	234	...	...	...	...			2	
183	139	103	132	103	41	39	24	114	102	112	223	283	247	138	34	...	...	3	

o = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
394-403	MANIPUR NAGA or KABUI.		Manipur ...	Puba, &c. ...		1674 ...			95
404	MECH ...		Goalpara ...	Gala Gop ...	40	1722 ...			
405	" ...		" ...	Hakla ...	35	1622 ...			
406	" ...		" ...	Borgā ...	43	1642 ...			
407	" ...		" ...	O-hālū ...	26	1582 ...			
408	" ...		" ...	Nai-kha ...	35	1590 ...			
409	" ...		" ...	Mer-bang ...	38	1641 ...			
410	" ...		" ...	Haro ...	25	1676 ...			
411	" ...		" ...	Moriā ...	45	1654 ...			
412	" ...		" ...	Ashina ...	40	1692 ...			
413	" ...		" ...	The ...	28	1617 ...			
				<i>Average</i>		1643 ...			
414	MI-SHING or MIRI.	Mo-engia	Sibsagar ...	Dung-bi ...	35	1671	807	1790	134
415	" ...	" ...	Lakhimpur ...	Si-bi ...	39	1591	828	1736	115
416	" ...	" ...	" ...	O-khur ...	30	1665	805	1785	130
417	" ...	Lasong-goniya.	Sibsagar ...	Sonabor ...	28	1638 ...			
418	" ...	" ...	" ...	Mukhbor ...	38	1595 ...			
419	" ...	" ...	" ...	Médhe ...	20	1600 ...			
420	" ...	" ...	" ...	Lahmon ...	28	1695 ...			
421	" ...	" ...	" ...	Sonbor ...	35	1564 ...			
422	" ...	" ...	" ...	Ō-khur ...	25	1600 ...			
423	" ...	" ...	Dibrugarh ...	Mon ...	32	1618 ...			

* b=black, c=chest, e=eye, e p.=ear-plug. h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	M in. Frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast covered.	Face.	Iris.	
																<i>s</i> =semicord.			
179	147	99	138	...	46	35	29	112	101	111	230	...	...	...	34			2	e. p.
182	149	108	137	...	42	38	...	110	101	107	225	...	...	...	34			4	e. p.; n. T.
187	147	97	135	...	43	38	...	113	99	111	220	...	...	...	33			3	"
194	153	104	139	...	43	43	...	114	106	108	227	...	...	...	33			4	"
185	149	105	139	...	45	38	...	104	100	112	225	...	...	...	33			3	"
176	146	102	138	...	42	38	...	112	102	106	221	...	...	...	34			3	"
203	144	109	137	...	45	42	...	114	107	112	235	...	..	...	34			4	"
190	148	105	134	...	45	38	...	120	109	118	232	...	...	...	33			3	"
186	145	110	144	...	42	42	...	120	112	112	230	...	...	...	33			2	"
183	149	105	140	...	43	39	...	120	112	114	238	...	...	...	33			3	"
171	143	101	136	...	44	38	...	113	99	100	205	...	...	...	32			3	"
185	147	104	137	...	43	39	23	114	104	110	225	...	...	...	...			3	
188	144	105	140	110	51	38	22	120	109	115	226	311	272	163	34			2	e. p.; n. T.
182	146	100	139	108	44	38	23	122	111	112	273	293	265	120	35			3	"
186	143	103	138	110	47	39	23	116	107	120	230	299	268	160	35			2	"
181	146	101	139	...	45	37	...	114	107	105	231	...	...	...	33			2	"
186	148	101	137	...	42	34	...	114	104	123	235	...	...	...	34			2	"
189	145	101	134	...	42	40	...	104	97	128	232	...	...	...	34			2	"
184	146	105	136	...	40	40	...	116	106	121	234	...	...	...	33			2	"
185	140	100	139	...	42	35	...	110	98	111	220	...	...	...	34			2	"
189	147	105	145	...	44	38	...	115	106	113	234	...	...	...	33			3	"
199	145	104	137	...	47	38	...	117	104	111	233	...	...	...	35			2	"

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10	
Serial number.	Tarps.	Sub-tribe.	District of Birth	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds	
424	MISHING- <i>contd.</i>	Dam- bukiya. Sutiya...	Sibsagar ...	Dari-ya ...	45	1640	...	...	...
425				Māghuwa ...	35	1620	...	...	...
426				Bē-bar ...	40	1632	...	...	...
427				Sag-but ...	40	1700	...	...	...
428				Mō-ran ...	35	1655	...	...	...
429				Nam-khir ...	38	1654	...	...	...
430				Lī-mat ...	34	1540	...	...	...
431				Chandah ...	30	1586	...	...	...
432				Mūt-khur ...	28	1565	...	...	...
433				Nāb-ling ...	32	1525	...	...	...
434				Mōn ...	30	1582	...	...	...
435				Unu ...	28	1565	...	...	...
436				Tong Ki ...	23	1518	...	...	...
437				Pōdeshar ...	22	1538	...	...	...
438	Nabling ...	25	1556	...	...	...	
				<i>Average</i> ...		1564	813	1770	126	
439	MITAI or Manipuri.		Manipur ...	Ning Tao-ba	45	1665	832	1708	126	
440			" ...	" ...	Chengo ...	38	1658	825	1690	130
441			" ...	" ...	Ebai ...	40	1595
442			" ...	Sibsagar ...	Kunje ...	35	1656
443			" ...	Manipur ...	Mele ...	40	1705

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28	
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth	Colour.				
																Breast <i>c</i> =covered. <i>s</i> =scarcely.	Face.	Iris.	REMARKS.*	
195	146	104	141	...	47	41	...	118	109	110	223	...	...	...	35				2	e. p.; n T.
188	142	102	146	...	48	40	...	122	108	112	226	...	...	...	34				2	"
186	140	95	135	...	42	35	...	117	103	105	228	...	...	...	34				2	"
195	149	101	144	...	48	38	...	125	112	104	248	...	...	...	33				1	"
186	140	104	143	...	43	38	...	130	109	116	228	...	...	...	34				2	"
180	139	99	142	...	41	38	...	116	104	109	220	...	...	...	33				2	"
188	140	90	133	...	42	37	...	110	98	107	222	...	...	...	33				3	"
188	149	98	145	...	44	40	...	121	107	102	215	...	...	...	33				2	"
169	147	97	139	...	44	37	...	112	109	119	233	...	...	...	34				3	"
185	145	110	147	...	47	36	...	117	109	113	229	...	...	...	34				2	"
185	153	101	144	...	48	37	...	115	103	118	230	...	...	...	33				3	"
171	147	101	138	...	47	37	...	114	102	116	228	...	...	...	33				3	"
177	151	102	141	...	44	37	...	110	103	116	223	...	...	...	35				3	"
178	147	102	141	...	46	39	...	120	112	118	233	...	...	...	33				2	"
171	139	103	136	...	42	36	...	108	105	113	223	...	...	...	33				2	"
178	144	101	139	109	44	37	23	116	105	113	228	301	268	171	34				2	
184	140	97	130	101	46	36	28	112	102	106	224	310	256	140	35				3	e. pierced; n. T.
182	144	99	128	100	46	35	29	110	101	107	226	308	258	139	34				3	"
185	143	104	133		45	35		108	96	103	216				33				1	"
186	135	99	136		45	38		118	97	90	206				32				4	"
188	136	109	138		50	38		124	105	104	226				32				3	"

c=oblique, *r*=red, *t*=slightly, *T*=tattooed, *t*=thigh, *v*=very.

Serial number.	2 TRIBE	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
444	MITAI—		Manipur ...	Nildhar Sing	50	1595	...	...	...
	<i>contd.</i>								
445	"		Sibsagar ...	Hem Chandra Sing.	35	1656	...	...	...
446	"		Manipur ...	Chengo Sing	40	1705	...	...	...
447	"		Sylhet ...	Muktah Sing	40	1658	...	...	...
448	"		Nowgong ...	Mele Sing ...	29	1640	...	...	...
449	"		" ...	Lasan Sing ...	30	1634	...	...	...
450	"		Dibrugarh ...	Gopal Sing ...	26	1585	...	...	...
451	"		Sylhet ...	Kunje Sing ...	28	1658	...	...	...
452	"		Sibsagar ...	Benu Sing ...	27	1595	...	...	...
453	"		Manipur ...	Ebai Sing ...	40	1588	...	...	...
				<i>Average</i> ...		1636	828	1699	128
454	RABHA	Pati ...	Kamrup ...	Blék ...	25	1675	...	...	...
455	"	"	"	U-pai ...	50	1646	...	...	...
456	"	"	Goalpara ...	Ber ...	30	1695	...	...	...
457	"	"	Kamrup ...	Judu ...	28	1592	...	...	...
458	"	"	"	Ka-pa-hu ...	26	1608	...	...	...
459	"	"	"	Bansi ...	25	1612	...	...	...
460	"	"	"	Bud-bāru ...	30	1588	...	...	...
461	"	"	"	La-haru ...	35	1540	...	...	...
462	"	"	"	Ka-hāru ...	30	1622	...	...	...
463	"	"	Goalpara ...	U-pai ...	45	1612	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast c=covered, s=semicovd.	Face.	Iris.
185	143	104	133	...	45	35	...	108	96	103	216	...	...	...	33			4 e. p.; n. T.
186	135	99	136	...	45	38	...	118	97	90	206	...	...	...	32			2
188	136	109	138	...	50	38	...	124	105	104	226	...	...	...	32			3
193	144	102	137	...	52	38	...	121	100	97	221	...	...	...	35			4
182	144	105	132	...	48	36	...	112	99	113	228	...	...	...	33			3
186	140	93	121	...	51	37	...	107	92	113	220	...	...	...	32			4
177	141	97	128	...	44	37	...	106	94	118	230	...	...	...	33			2
185	146	104	142	...	47	38	...	120	105	113	225	...	...	...	33			2
180	152	101	133	...	48	35	...	108	102	97	211	...	...	...	32			2
181	143	99	130	...	44	35	...	118	101	105	226	...	...	...	33			1
184	142	100	133	100	47	36	28	113	99	105	221	309	258	139	33			3
180	145	107	135	...	41	38	...	122	110	122	236	...	...	...	34			3 e. p.; n. T.
190	144	102	130	...	41	41	...	127	99	129	246	...	...	...	34			3
186	139	101	140	...	49	36	...	120	105	97	224	...	...	...	35			2
187	149	102	139	...	47	37	...	117	103	114	231	...	...	...	33			2
180	144	101	131	...	37	37	...	119	104	121	230	...	...	...	34			2
188	143	102	135	...	47	38	...	117	105	118	232	...	...	...	33			1
171	140	103	131	...	44	38	...	102	98	105	216	...	...	...	33			2
170	135	98	125	...	46	38	...	110	95	98	210	...	...	...	33			2
174	139	99	132	...	43	40	...	107	97	109	231	...	...	...	33			3
197	146	105	148	...	42	44	...	110	106	105	233	...	...	...	33			2

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
464	RABHA— <i>contd.</i>	Kochari ...	Kamrup	O-ba ...	40	1552	...	...	...
465	" ...	" ...	" ...	Mon-da ...	48	1528	...	...	...
				<i>Average</i> ...		1605	...	...	...
466	RONG or LEPCHA.	Ri-ā-mo ...	Sikhim...	A-phor ...	28	1645	...	1701	...
467	" ...	Tar-gyen-bo	" ...	Dao ...	28	1608	...	1618	...
468	" ...	Mang-mo ...	" ...	Mik-bryam ...	29	1606	...	1636	...
469	" ...	Nam-tsū-mo	" ...	A-düp ...	27	1578	...	1597	...
470	" ...	Pori-mo ...	" ...	La-chung ...	25	1567	...	1574	...
471	" ...	Fan-ying-mo	" ...	Yi-do ...	40	1654	...	1706	...
472	" ...	Sang-dyang-mo	Darjiling	Chok-dün ...	25	1635	...	...	...
473	" ...	" ...	" ...	Ma-lik ...	40	1525	...	...	...
474	" ...	" ...	" ...	Gu-lap ...	32	1605	...	...	...
475	" ...	Talong-mo ...	" ...	Gar-dan Sing	40	1610	...	...	...
476	" ...	" ...	" ...	Ting-gye ...	30	1570	...	...	...
477	" ...	Tar-zok-mo...	" ...	A-do ...	25	1570	...	...	...
478	" ...	" ...	" ...	A-chok ...	18	1470	...	...	...
479	" ...	Sang-thiog-bo	Sikhim...	A-tsom ...	40	1558	...	...	...
480	" ...	Ri-ā-mo ...	Elam ...	Pa-sang ...	48	1633	...	...	...
481	" ...	Sang-dyang-mo	Darjiling	Pat-thong ...	25	1505	...	...	...
482	" ...	Tar-zok-mo...	Sikhim...	Ang-rūp ...	29	1590	...	...	...
483	" ...	Song-mo ...	" ...	Kam-pa ...	25	1542	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28	
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast: c=covered, s=semicovd.	Face.	Iris.	
175	143	97	134	...	43	40	...	106	98	114	228	...	...	...	33			2	e. p: n. T.
188	143	100	138	...	46	43	...	116	107	111	228	...	...	...	33			2	Claims to be a Kochari Modai as well as a Rabha.
182	142	102	134	...	43	39	...	114	102	111	228	...	...	...				2	
192	142	100	143	111	44	40	18	117	107	106	223	293	242	214	34			3	Ears pierced; n. T.
179	145	100	141	...	51	36	21	115	106	113	243	287	240	180	34			4	
187	157	104	145	108	48	34	21	108	102	118	230	285	229	168	33			3	
167	147	106	142	111	46	37	20	102	101	119	228	296	218	164	35			3	
191	148	104	144	112	41	35	19	112	104	118	232	286	229	167	33			3	
182	147	100	137	106	49	33	19	110	99	112	235	299	239	182	32			3	
184	145	101	136	...	45	39	...	108	101	116	231	...	...	...	32			4	
188	138	102	132	...	45	35	...	104	97	105	227	...	...	...	35			3	
173	145	98	135	...	45	36	...	102	99	112	225	...	...	...	32			4	
189	139	87	132	...	49	40	...	98	9	105	232	...	...	...	33			3	
182	143	98	138	...	45	36	...	107	102	104	227	...	...	...	33			2	
179	140	106	139	...	47	37	...	119	105	103	218	...	...	...	34			4	
182	142	100	137	...	44	35	...	121	108	114	224	...	...	...	35			3	
186	151	101	145	...	48	37	...	116	103	104	224	...	...	...	33			3	
128	146	93	131	...	45	38	...	102	97	105	222	...	...	...	34			4	All very typical.
182	135	101	130	...	45	36	...	114	106	106	215	...	...	...	33			3	
186	143	103	143	...	49	38	...	94	102	103	221	...	...	...	36			3	
186	150	96	140	...	44	37	...	104	99	117	235	...	...	...	36			4	

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very,

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth.	Personal name, ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
484	RONG— <i>contd.</i>	A-den ...	Sikhim...	Kar-ma ...	20	1515	...	...	...
485	"	Lok-som-mo	"	A-dsin ...	30	1684	...	...	...
486	"	Sang-dyang- mo	"	Lob-zong ...	36	1541	...	...	...
487	"	Zim-chung-mo	"	Nam-den ...	22	1597	...	...	...
488	"	Sang-git-mo	"	Pa-thang ...	30	1638	...	...	...
489	"	Nam-tsü-mo	"	Sō-nam ...	26	1619	...	...	...
490	"	Tar-zok-po ...	"	A-dā ...	50	1546	...	...	...
491	"	Bar-fung-mo	"	Bo-khu ...	27	1559	...	...	...
492	"	Tar-zok-po ...	"	Go-re ...	25	1449	...	...	...
493	"	Sam-bo-mo ...	"	Ong-rup ...	24	1560	...	...	...
494	"	De-bong-mo	"	A-jin ...	30	1582	...	...	...
495	"	"	"	Ta-chong ...	25	1606	...	...	...
496	"	"	"	Shar-rap ...	26	1610	...	...	...
497	"	Sang-poin-mo	"	Da-nän ...	26	1563	...	...	...
498	"	Arüm-bon- putso.	"	A-gyah ...	30	1548	...	...	...
499	"	Lok-som-mo	"	Tob-chin ...	24	1632	...	...	...
500	"	"	"	Phub ...	29	1652	...	...	...
501	"	Sing-mär-mo	"	Sham-bo ...	33	1670	...	...	...
				<i>Average</i> ...		1584	...	...	...
502-509	SÖMA Naga		Naga Hills	Ha-sne-su, &c.		1501	790	1568	110
510-520	SUMDAM Naga.		Sumdam Patkoi Hill.	Yon-thun, &c.		1580	...	1670	...

♂ = black, c = chest, e = eye, e p. = ear-plug, h = high, n = not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-analar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast e=covered, s=semicovd.	Face.	Iris.	
181	146	94	134	...	45	36	21	108	98	98	208	...	...	...	33			3	e. pierced ; n.T.
189	142	105	140	...	50	42	22	123	103	111	233	...	...	...	37			3	
180	133	95	127	...	51	39	19	100	95	104	220	...	...	...	36			2	
180	138	99	137	...	46	34	20	119	107	96	213	...	...	...	32			2	
184	148	101	150	...	47	35	...	118	107	118	235	...	...	...	36			2	
175	137	93	134	...	49	36	...	111	107	99	223	...	...	...	33			2	
177	147	106	145	...	44	37	...	112	102	104	226	...	...	...	35			2	
177	152	100	135	...	51	36	...	108	100	99	222	...	...	...	35			2	
180	150	97	139	...	45	34	...	112	102	104	215	...	...	...	33			1	Doubtfully pure.
189	148	98	136	...	46	32	...	116	98	96	209	...	...	...	31			2	
175	150	102	140	...	47	34	...	113	104	106	227	...	...	...	35			3	
193	141	110	138	...	47	32	...	117	104	106	224	...	...	...	34			3	
176	144	102	139	...	40	35	...	106	105	112	222	...	...	...	34			2	
182	151	102	141	...	48	36	...	110	101	115	223	...	...	...	34			2	
178	146	100	138	...	45	35	...	99	99	107	224	...	...	...	33			2	
193	145	104	141	...	44	35	...	119	108	114	235	...	...	...	33			3	
188	149	106	139	...	44	35	...	115	104	121	237	...	...	...	34			2	
180	150	110	146	...	48	34	...	120	112	118	235	...	...	...	36			3	
180	145	100	138	108	46	36	20	108	102	108	225	...	...	...	34			2	
170	138	96	132	99	40	34	19	112	105	113	210	277	245	130	33			3	e p. ; n. T.
184	140	106	140	105	42	39	24	118	109	103	208	282	252	148	34			2	e. p. ; T. b. on c. both fore-arms and t.

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 AGE.	7 Height.	8 Height sitting.	9 Outspread arms.	Weight in pounds.
521	SINTENG	Khur Chong Sumer.	Nung-chungi E. of Shillong.	U-Ita ...	25	1653	825	1650	129
522	" ...	Li-wai ...	" ...	U-Kro ...	40	1584	813	1569	...
523	" ...	Nar-tyang	" ...	U-Môn ...	30	1556	823	1608	...
524	" ...	Slong ...	" ...	U-Yang ...	28	1548	790	1604	...
525	" ...	Marphet	" ...	U-Lung ...	30	1688	908	1758	...
526	" ...	Shu-lai...	" ...	U-Kyang ...	22	1627	872	1664	...
527	Pā-nār ...	Pa-sa ...	" ...	U-Ra-ton ...	28	1640	821	1704	...
528	Sub-t ...	Ba-ti-tan	" ...	U-Jā-tā ...	29	1583	812	1654	...
529	" ...	Ba-man	Jaintia Hills	U-Rī ...	35	1571	780	1673	...
530	" ...	La-nang	" ...	U-Rī-ang-môn	23	1600	806	1680	...
531	" ...	Shu-lai...	" ...	U-Jā-ta ...	25	1652	849	1762	...
532	" ...	Li-wait...	" ...	U-Dôn ...	26	1658	866	1645	...
533	" ...	Pir-bat...	" ...	U-Ri-ang ...	30	1604	815	1690	...
534	" ...	La-lu ...	" ...	U-Ton-sing...	24	1506	790	1608	...
535	" ...	Pā-nār ...	" ...	U-Sa-phet ...	26	1595	812	1661	...
536	" ...	" ...	" ...	U-Dan ...	38	1706	836	1740	...
537	" ...	" ...	" ...	U-Kot ...	35	1615	771	1695	...
538	" ...	" ...	" ...	U-Chai ...	30	1655	820	1752	...
539	" ...	" ...	" ...	U-Hāt ...	32	1690	870	1806	...
540	" ...	" ...	" ...	U-Jā-ta ...	30	1713	904	1790	...
541	" ...	" ...	" ...	U-Būt ...	28	1694	854	1750	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus	Left radius.	L mid-finger to middle of patella.	Left calf girth.	Colour.			REMARKS.*
																Breast c=covered, s=semicovd.	Face.	Iris.	
187	137	109	131	106	46	38	28	116	105	99	211	292	255	150	33			3	e. p.; n. T.
195	147	99	145	109	47	42	23	118	108	109	222	300	228	178	34½			2	
194	143	102	138	108	39	39	26	118	109	116	225	284	247	162	34			2	
190	141	103	138	111	48	39	24	126	111	97	224	287	234	172	33			3	
198	145	108	143	108	48	38	...	119	109	114	232	321	279		34			2	
198	144	104	135	106	43	34	...	116	106	114	218	299	244	163	33			1	
190	138	102	134	108	48	38	...	124	108	118	238	301	245	160	34			1	
192	143	100	135	112	48	38	25	122	111	114	239	292	242	112	35			2	
189	149	107	134	109	51	38	26	126	111	115	220	301	252	125	34			3	
188	137	98	130	103	43	37	24	122	107	107	218	302	252	166	33			2	
194	134	102	133	102	47	37	23	120	108	115	225	301	263	150	32			2	
193	139	98	130	108	44	37	25	122	108	109	224	304	248	156	33			1	
189	142	106	136	107	44	39	24	124	109	101	222	312	257	160	34			2	
194	141	98	139	104	43	42	22	120	101	103	218	292	240	...	32			2	† below height.
176	141	101	131	96	45	34	25	124	111	90	204	...	...	...	34			2	
197	145	106	139	106	48	38	26	126	112	116	235	...	...	...	32			2	
191	136	104	130	103	49	37	24	126	117	104	222	...	...	150	33			2	
192	140	96	125	102	48	38	25	208	99	121	234	296	251	118	34			3	
194	140	111	141	116	43	39	24	122	109	106	226	322	274	143	37			4	
194	143	104	142	118	47	38	25	112	110	121	248	316	262	168	35			4	
198	140	105	141	110	47	38	25	122	111	120	233	298	258	160	36			3	

e=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe	District of Birth.	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
542	SIN-TENG <i>contd.</i>	Pa-nār ...	Jaintia Hills	U-Smon ...	26	1556	794	1662	...
543	" ...	" ...	" ...	U-Jā-tā ...	38	1612	880	1716	...
544	" ...	" ...	" ...	U-Shai ...	30	1550	864	1614	...
545	" ...	" ...	" ...	U-Mon ...	36	1612	818	1750	...
546	" ...	" ...	" ...	U-Yang ...	40	1566	813	1674	106
547	" ...	" ...	" ...	U-Sing ...	38	1505	771	1547	...
				<i>Average</i> ...	...	1612	828	1682	117
548-557	TANG-KUL NAGA.		Manipur ...						
558	TE-WA or LALUNG.		Goalpara (Nowgong)	Goi-bor ...	38	1659	830	1664	126
559	" ...		" ...	Dip-shing ...	30	1612	784	1680	128
560	" ...		" ...	" ...	28	1573	820	...	...
				<i>Average</i> ...	...	1548	811	1672	127
561	TIBETANS of LOWER TSANG-PO.	Lhō-ka ...	Kong-bu ...	Ta-shi ...	32	1623	...	...	...
562	" ...	" ...	" ...	Tshe-ring ...	33	1748	...	...	...
563	" ...	" ...	Tak-po ...	Pu-bo ...	25	1656	...	...	...
564	" ...	" ...	" ...	P'un-tshok ...	24	1608	...	...	...
565	" ...	" ...	Kong-bu ...	Tün-duk ...	25	1570	...	...	...
566	" ...	" ...	" ...	Nor-bu-Teu-zi	25	1615	...	...	...
567	" ...	" ...	Chetang ...	Dor-je ...	30	1600	...	...	...
568	" ...	" ...	" ...	Pa-sang ...	30	1658	...	...	...
				<i>Average</i> ...	...	1634	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth	Breast c=covered. s=semicovd.	Face.	Iris.	REMARKS.*
191	141	108	138	108	42	40	22	120	112	106	212	290	244	125	35				3 e. p.; n. T.
190	143	106	140	107	45	38	24	124	111	108	224	303	247	165	36				2
195	135	100	130	106	43	36	25	110	103	101	212	276	243	142	35				2
189	140	100	140	106	44	38	24	116	102	100	212	304	254	148	36				2
187	139	101	137	99	52	38	25	110	99	101	220	92	238	123	36				2
199	140	99	132	105	47	32	25	110	102	100	208	...	...	135	35				3
192	140	102	135	106	45	37	24	119	107	108	223	290	254	149	34				2
																			e. p.; n. T.
177	141	96	131	105	51	38	28	56	108	108	218	299	260	137	32				2 e. p.; n. T.
185	130	104	140	106	50	37	26	58	108	98	209	293	261	128	33				2
182	140	90	132	104	45	38	24	...	...	...	...	...	...	...	32				2
181	137	96	134	105	48	37	26	57	108	104	213	296	260	132	32				2
183	143	103	139	...	45	38	21	119	109	115	238	...	...	...	35				4 n. T.
187	161	115	149	...	45	41	20	116	109	121	237	...	...	...	36				2 Exceptionally tall.
189	151	105	139	...	46	38	...	111	105	118	242	...	...	...	34				3
177	150	104	140	...	42	37	...	107	105	106	220	...	...	...	35				2
173	146	106	136	...	42	37	...	108	103	108	222	...	...	...	35				2
180	148	108	141	...	46	38	...	110	105	115	233	...	...	...	35				2
184	149	107	147	...	49	37	...	110	105	116	238	...	...	...	35				2
184	143	104	138	...	47	36	...	116	107	109	229	...	...	...	33				2
182	148	106	141	...	45	37	20	112	106	113	232	...	...	...	35				2

e=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1	2	3	4	5	6	7	8	9	10
Serial number.	TRIBE.	Sub-tribe.	District of Birth	Personal name. ♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
569	TSAK-MA	Phwā Ho	Chittagong Hills	A-on-chi-a ...	28	1560	...	...	119
570	"	Tai-yo	"	Dzu-ro-dhon	55	1546	...	...	102
571	"	Ang-ngu Bor-ua	"	Tson-nā-dhon	45	1583	...	...	126
572	"	Kwzu Bung-ngu Zotia	"	O-ri-nāt ...	46	1639	...	...	136
573	"	"	"	Me-go-nāt ...	52	1608	...	...	126
574	"	Bung-ngu Solichia	"	Kho-leng-ngā	65	1608	...	...	113
575	"	Bar-se-ke	"	Go-zai-ya ...	36	1597	...	...	131
576	"	Undu-talao Ang-ngu	"	Sur-ja-dhon	50	1638	...	...	118
<i>Average</i>					...	1597	...	...	121
577	MONGOL	Sok-po ...	Or-to-so ...	Chō-lō ...	33	1595	...	...	...
578	"	"	Har-chin Ta- wang	Ir-tin ...	38	1655	...	...	...
579	"	"	Cha-k'ar ...	Ô-chir ...	30	1528	...	...	...
580	"	"	Har-chin Ta- wang	Tu-gus ...	25	1614	...	...	...
<i>Average</i>					...	1595	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not,

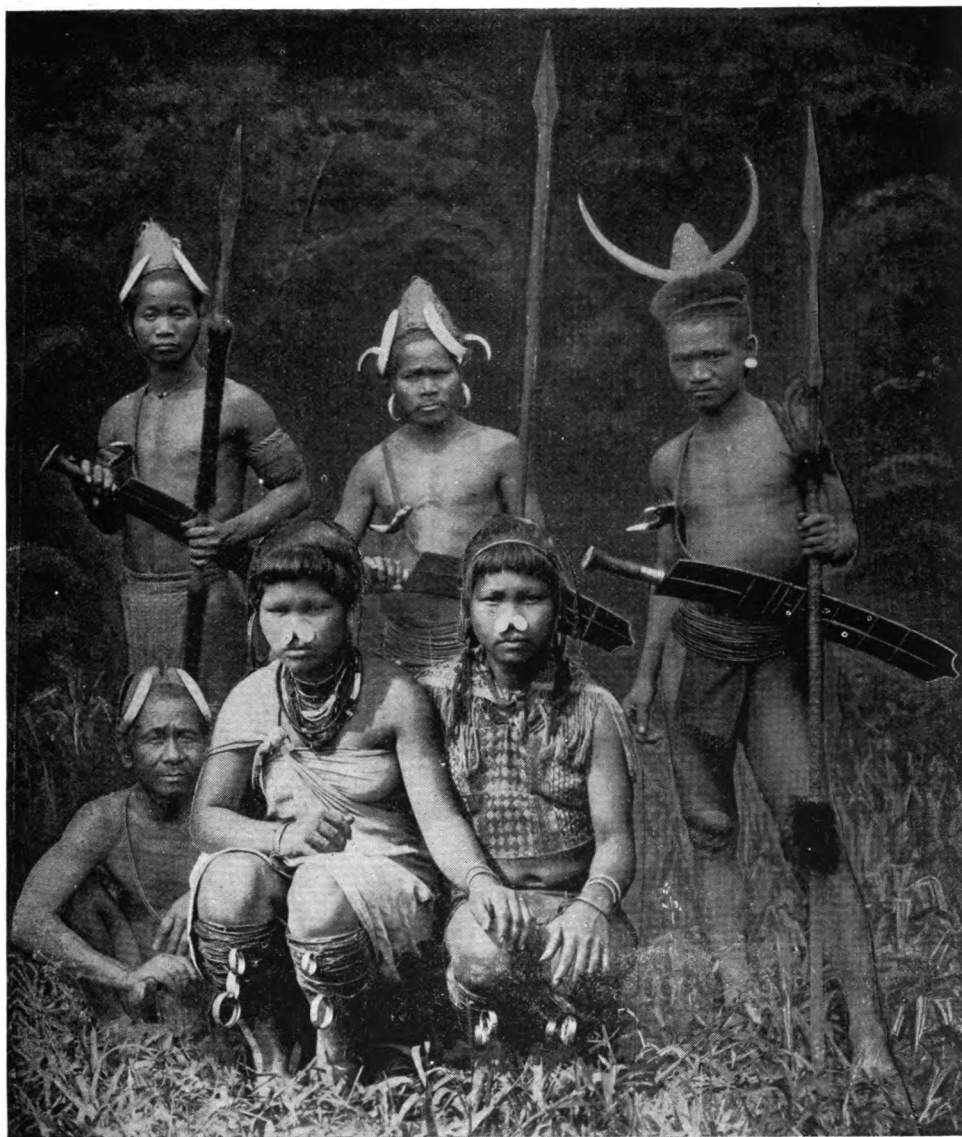
11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27			28
																Colour.			
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Breast c=covered. s=semicovd.	Face.	Iris.	REMARKS.*
184	150	100	138	...	42	38	...	115	104	117	234	...	...	...	34				n. T.
180	143	101	140	...	47	39	...	111	100	99	214	...	...	...	35				3
184	146	109	143	...	47	38	...	124	105	109	231	...	...	...	34				2
179	156	104	151	...	43	44	...	126	110	116	236	...	...	...	35				2 v. broad nose.
186	148	102	142	...	46	43	...	114	103	118	241	...	...	...	34				3
179	135	100	136	...	49	39	...	111	94	105	225	...	...	...	34				3
186	138	105	140	...	45	45	...	129	107	118	231	...	...	...	34				2
177	143	107	148	...	39	38	...	111	104	112	221	...	...	...	32				3
181	144	103	142	...	44	40	...	117	103	111	227	...	...	...	34				
185	160	108	147	...	47	38	22	120	111	120	245	...	...	...	33				5 n. T.
180	153	103	139	...	51	37	19	116	108	114	243	...	...	...	33				6
171	143	98	135	...	45	36	18	112	104	96	214	...	...	...	35				4
177	147	103	138	...	43	33	17	104	98	114	234	...	...	...	34				5
178	152	100	139	...	46	36	18	113	105	111	234	...	...	...	34				5

o=oblique, r=red, s=slightly. T=tattooed, t=thigh, v=very.

T
arra
hun

The Plates are numbered as Col. Waddell
arranged them and there appears to be no Plate
numbered I.





KHAM-BA NAGAS,—DIRAP VALLEY.

PLATE III.

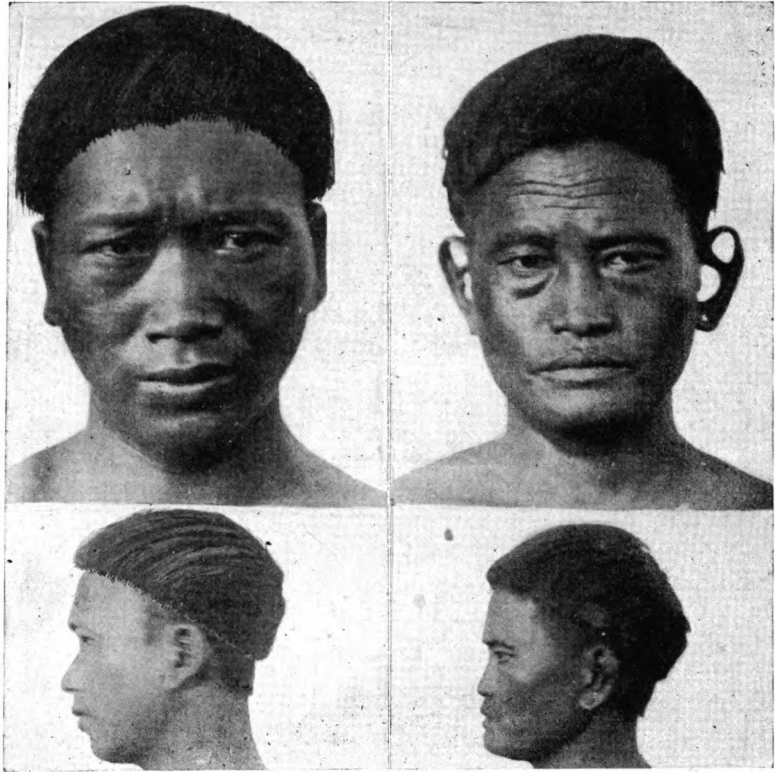


SA-LA NAGAS ('Borduriya.')

WADDELL, *Journal, Asiatic Society, Bengal, Pt. III, 1900.*

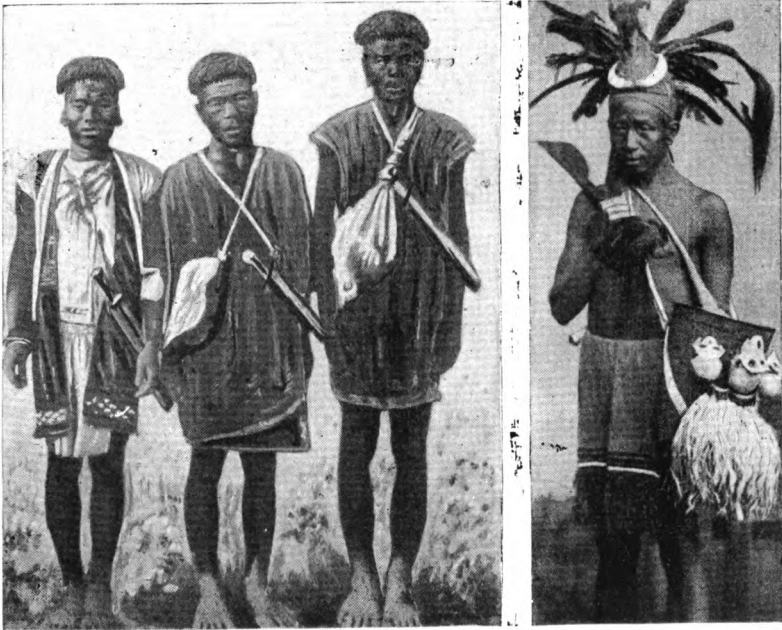


CHOP-NU 'NAGA' (*Mutoniya.*)



1

3

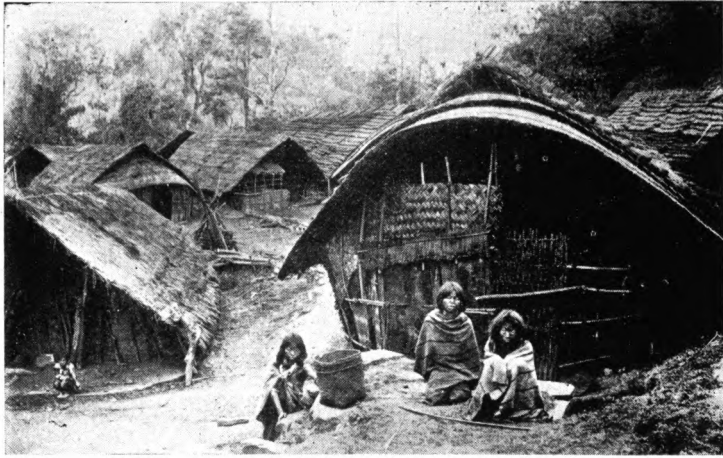


2

4

1. ABOR (PASI) *Front & Profile.*
 2. SING (NAGA) *Front & Profile*

2. GROUP OF ABORS (PADAM).
 4. CHANG-NAK 'Naga'

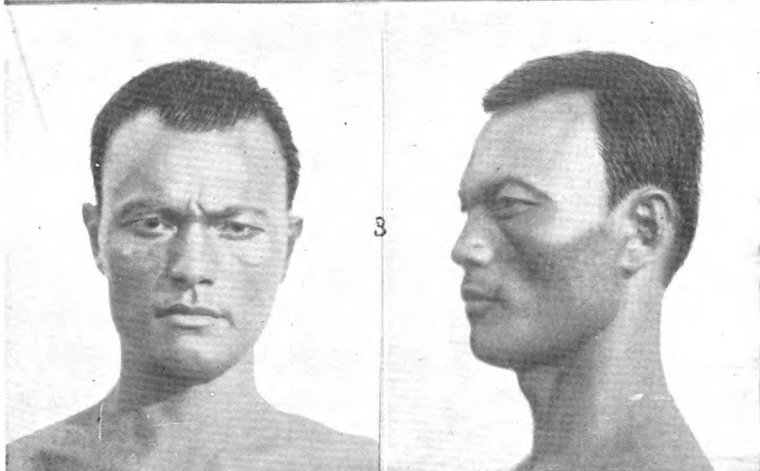
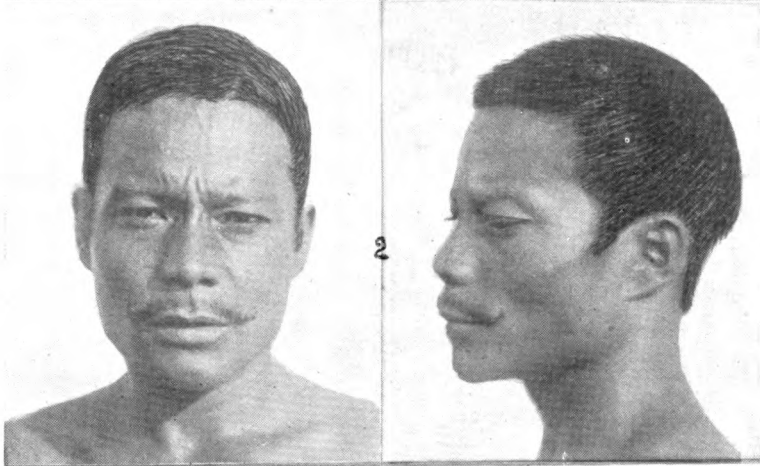
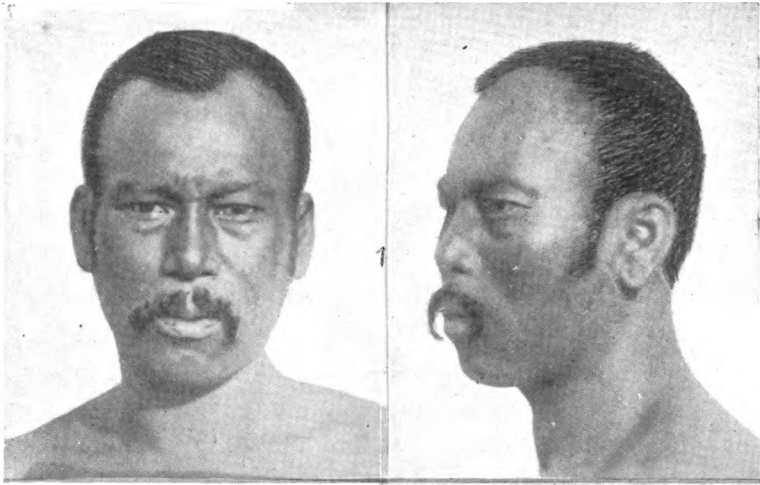


1



2

1. RENGMA ('*Insuma*') NAGAS.
2. NAGA GUARDHOUSE.



3.
H. HOJAI KACHARI.

2. CHUTIYA.

1.
AHOM.
Digitized by Google



ANGAMI 'Naga.'

WADDELL, *Journal, Asiatic Society, Bengal, Pt. III, 1900.*

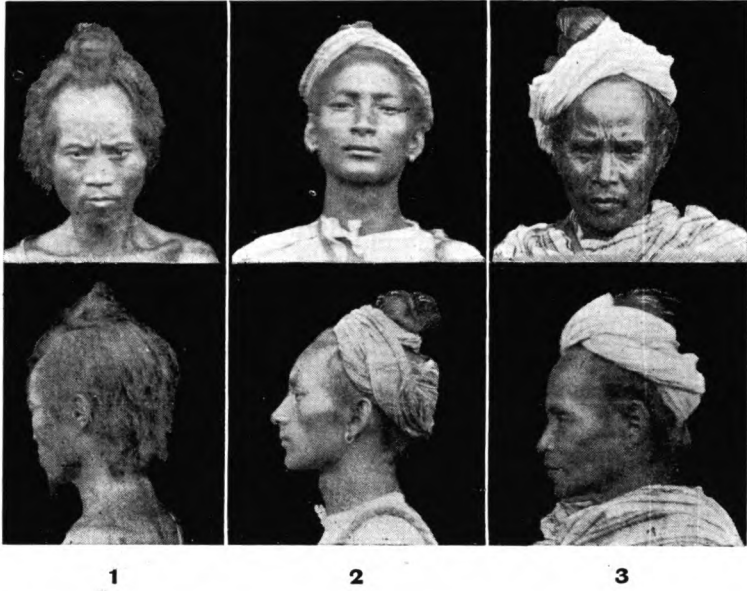


HAIR-CHOPPING.



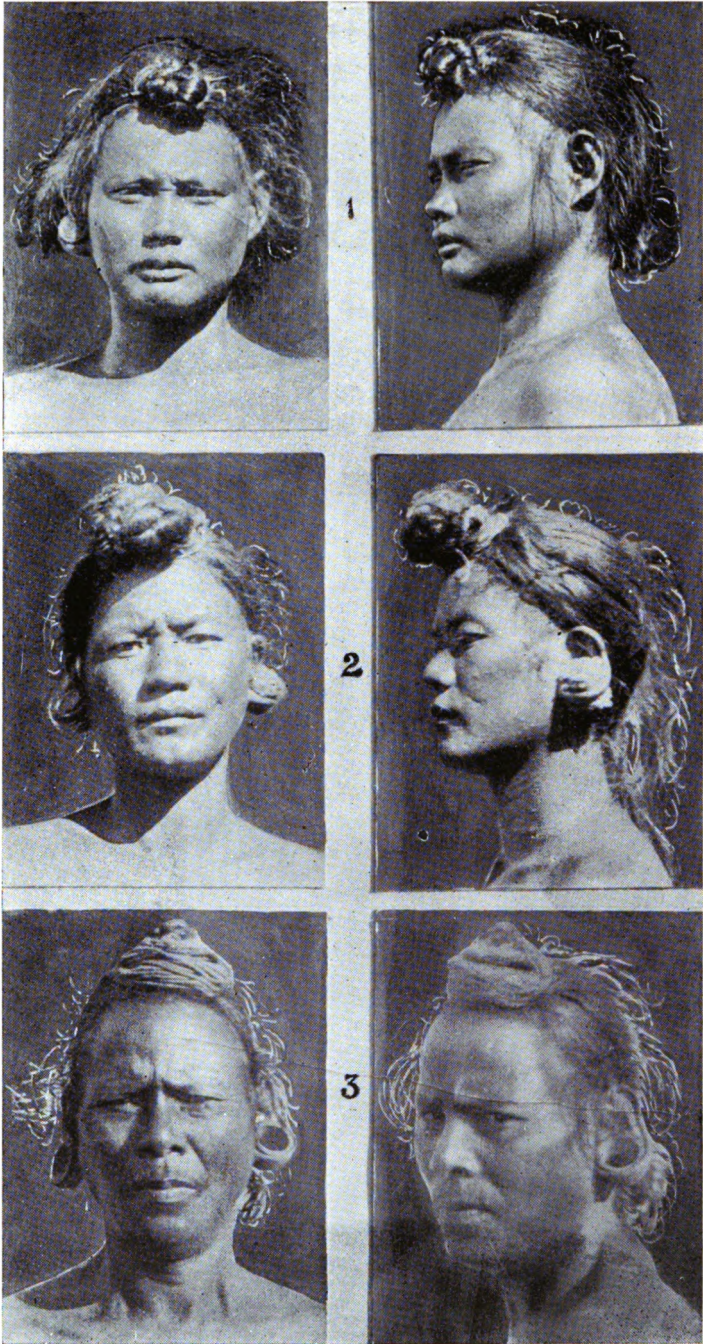
LHOTA 'Nagas.'

WADDELL, *Journal, Asiatic Society, Bengal, Pt. III, 1900.*



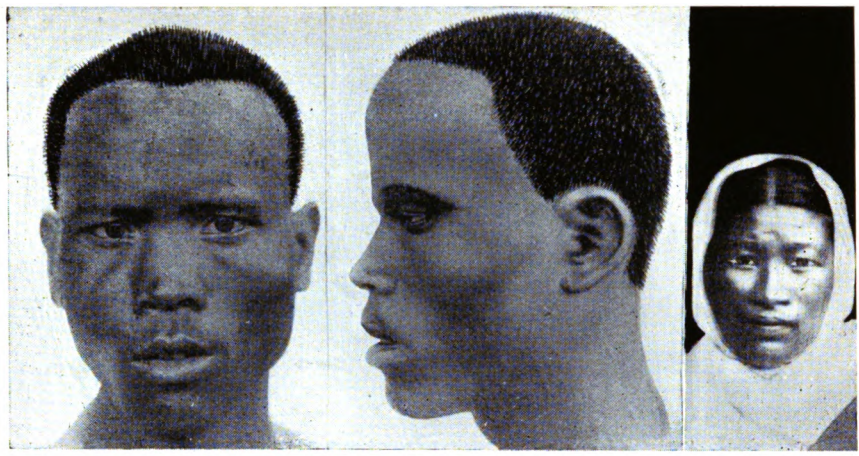
CHING-PÔ ('Singpho').

WADDELL, *Journal, Asiatic Society, Bengal, Pt. III, 1900.*



DAFLA.

WADDELL, *Journal, Asiatic Society, Bengal, Pt. III, 1900.*

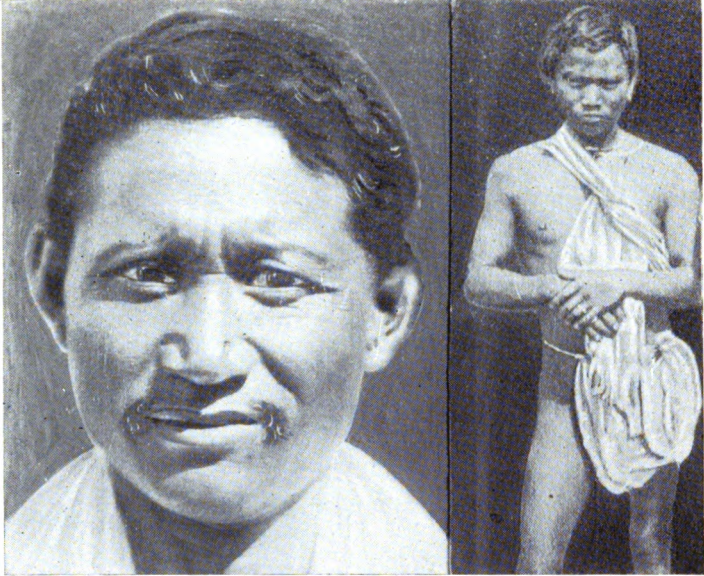


KASIAS.



FAKIAL.

WADDELL, *Journal, Asiatic Society, Bengal, Pt. III, 1900.*



KOCH.



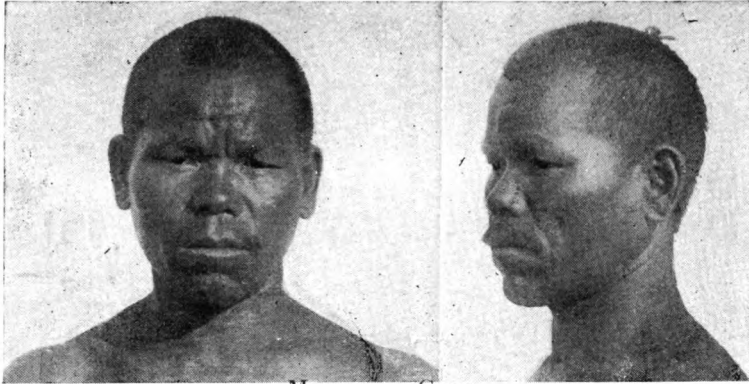
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KACHARI.



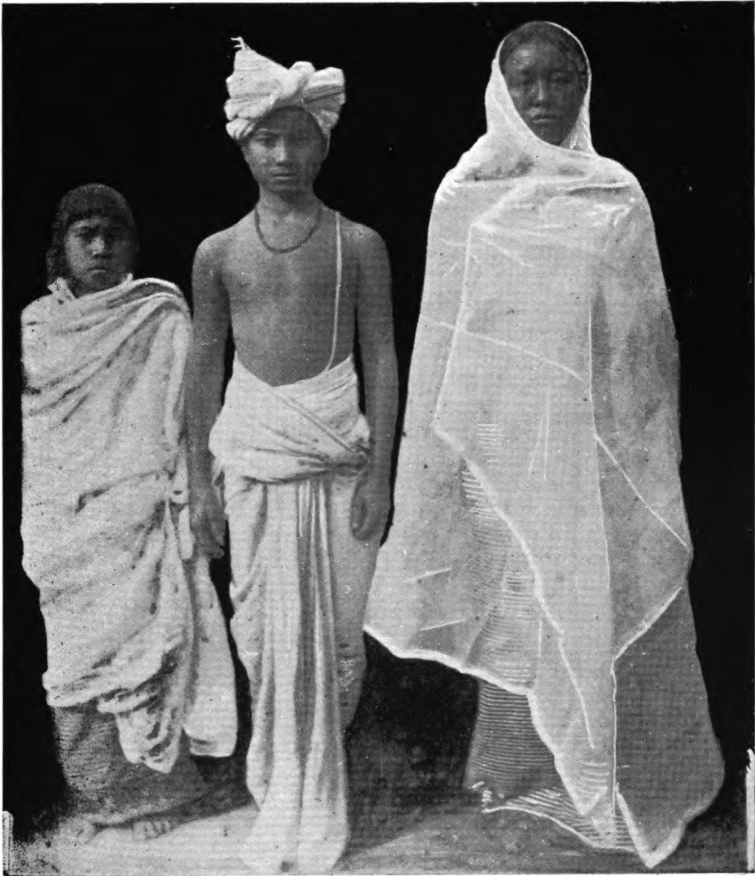
MANDE OR GARO.



GARO.

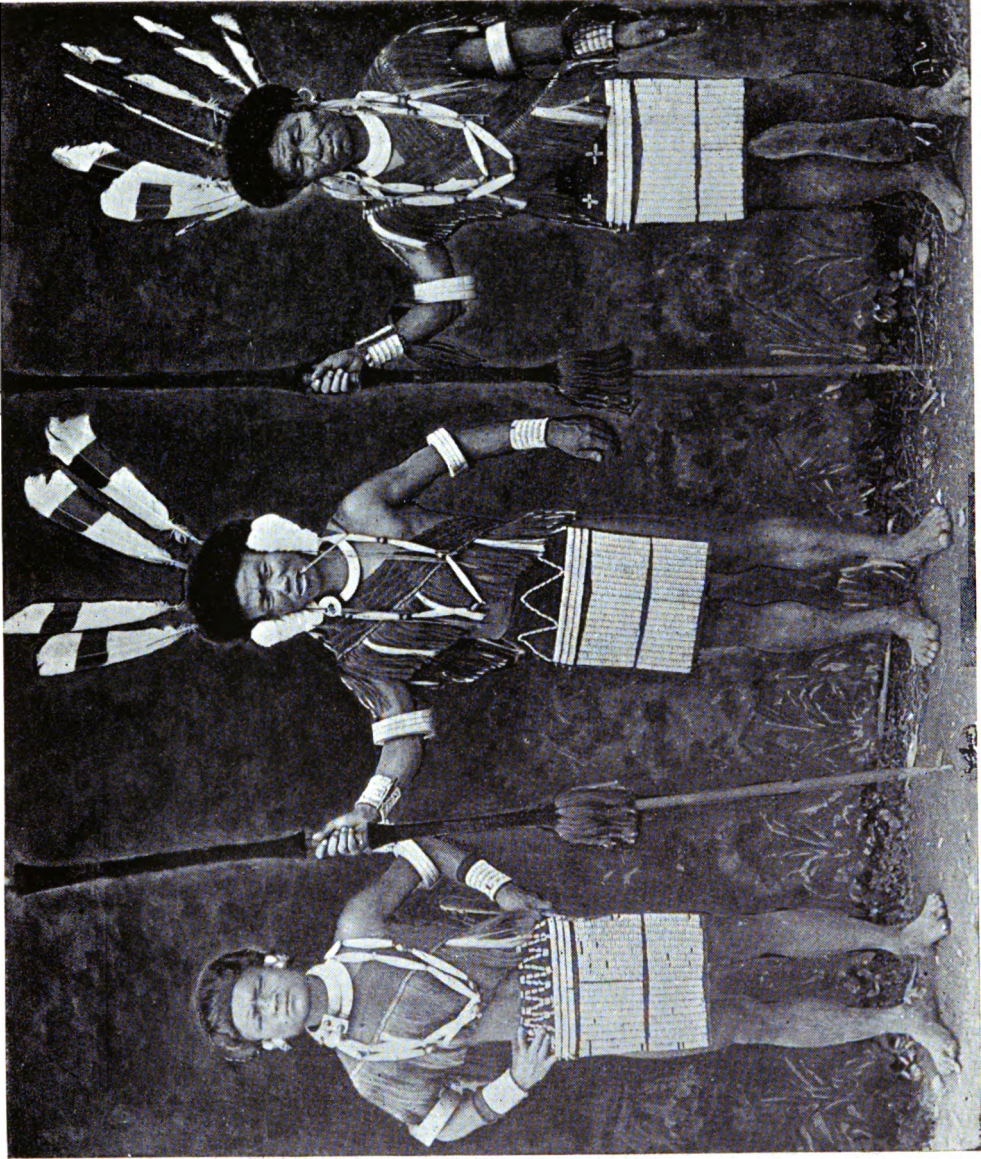
BHOTANESE.

WADDELL, *Journal, Asiatic Society, Bengal Pt, III, 1900.*



MITAI ('*Manipuri*).

XVI.
PLATE ~~XXXX~~.



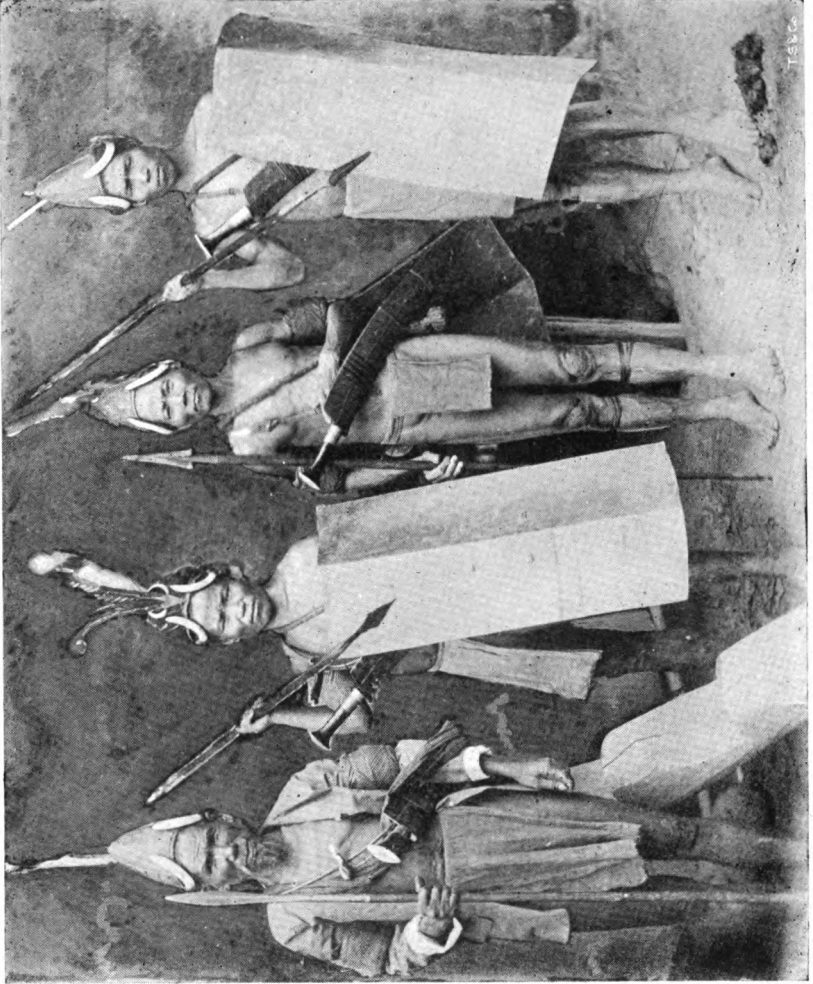
LHOTA ('Nagas).

WADDELL, *Journal, Asiatic Society, Bengal, Pt. III, 1900.*



DIRAP 'NAGAS.'

PLATE XVIII.



DIRAP 'NAGAS.'

JOURNAL
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ASIATIC SOCIETY OF BENGAL.



Vol. LXX. Part III.—ANTHROPOLOGY AND
COGNATE SUBJECTS.

No. 1.—1901.

I.—Notes on the Raṅgārī caste in Barār.—By CAPTAIN WOLSELEY
HAIG, I.S.C.

[Received 8th May. Read 7th June, 1899.]

The Raṅgārīs are dyers by trade. The derivation of the name is obvious.

The caste, like many others, claims a *Kṣatriya* descent. They account for their having lost caste as *Kṣatriyas* by saying that, when the *Kṣatriyas* were destroyed by Paraśu-rāma, their ancestor gave himself out to be a dyer, and not a warrior, and thus escaped the wrath of the hero. In spite of this claim to a *Kṣatriya* descent the *muñj* ceremony is not performed in the caste, nor is the sacred thread worn.

The original home of the caste was Gujarāt, and Mahēsar was the principal town occupied by them. The period at which they left Gujarāt is variously given; some say that the caste emigrated five hundred years ago, others give "seven generations" as the period that has elapsed since they left their home. The cause of their emigration was the tyranny of the ruler of the land, but who that ruler was is very doubtful. Some say that he was a Hindū *rāja*, whose name is no longer remembered. Others tell a more circumstantial, but less probable story to the effect that they were driven forth in the reign of Akbar. Akbar, or more probably the *Ṣubadār*, or local governor of

Gujarāt, resolved to tax the Raṅgārīs, who seem to have been in those days dyers of silk, to the extent of five *ser* of silk per household. The head man of the caste, who had large stores of silk in his house, told the tax-gatherers, when they visited him, that he had no silk. They proceeded to search the house, whereupon the Raṅgārī threw a lighted torch into his stores of silk, and destroyed the house and all that was in it. Possibly some such incident as that which caused the rebellion of Wat Tyler occurred. Gujarāt was no longer a safe place of residence for the Raṅgārīs, and they migrated southwards, stopping for some time at a place called Pāl, said to be situated on the borders of Gujarāt, and ultimately reaching Barār.¹ There is another legend which attributes the emigration of the Raṅgārīs from Gujarāt to the tyranny of a Mohammedan king, whose name is not given. A certain Raṅgārī discovered the dyeing properties of turmeric and *āl*. On his going to pay his devotions to the goddess Hīṅglāj Dēvi, a deity specially honoured among the Raṅgārīs, she appeared to him, and ordered him to prepare each week a vat full of turmeric dye and a vat full of *āl* dye, promising him at the same time that all the clothes which he could put into those vats in the course of the week should be properly dyed. The condition attached to the promise was that, if anybody at any time asked him how much cloth he had in his vats, or seemed to impugn in any way the power of the goddess to work miracles for her devotees, he was at once to remove the cloth from his vats and dye no more until the following week. A certain Mohammedan king, who reigned, according to the oral tradition, "about five hundred years ago," heard of the goddess' promise, and, apparently in order to test her power, ordered the Raṅgārī to dip a live sheep in one of his vats and dye it. This being beyond the terms of the promise, the Raṅgārī visited the temple of Hīṅglāj Dēvi, and sought her guidance. She ordered him to obey the king and have no fear for the result. The sheep was accordingly successfully dipped, and the king was convinced of the truth of the promise, but the Musalmāns, probably attributing the success of the experiment to sorcery, inaugurated a wholesale persecution of the Raṅgārīs, with the result that the caste was forced to leave Gujarāt.

This legend is an example of the chronology with which those interested in collecting the oral traditions of the people must expect to be regaled. It is quite clear that two totally distinct legends have been welded into one. The Raṅgārī who discovered the dyeing properties of *āl* and tumeric is said to have been a *Kṣatriya*. He therefore lived at the time of the destruction of that caste by Paraśu-rāma, if not before

¹ Since leaving Gujarāt the Raṅgārīs have, they say, lost the art of dyeing silk.

it. But the legend makes him a contemporary of a Mohammedan king who reigned in Gujarāt no more than five hundred years ago. Perhaps we should understand that the Raṅgārī, who was called upon by the king to give ocular demonstration of the miracles which the goddess used to work in his favour, was a lineal descendant of the Kṣatriya-Raṅgārī to whom the promise was originally made. The whole story, however, is so vague and confused as to render conjecture profitless. The story of the discovery of the dyes, and of the goddess' promise to the discoverer, finds its counterpart in numerous legends regarding the beginnings of caste occupations in India and of various industries in other lands.

There seems to be little doubt that Gujarāt was the original home of the Raṅgārīs of Barār. Some members of the caste still make pilgrimages to the temple of Hiṅglāj Mātā, otherwise called Hiṅglāj Dēvi and Hiṅglāj Bhavānī, in Gujarāt. The temple, they say, is situated "on the far side of Dwāarakā." Bhāṭs still come from Gujarāt to keep the Raṅgārīs of Barār posted up in their genealogy. Those who cannot afford to make a pilgrimage to Gujarāt substitute for it a pilgrimage to the temple of Rṣṇukā Dēvi, who is said to be identical with Hiṅglāj Dēvi, at Māhūr in the Nizām's Dominions, close to the borders of the Wun and Bāsim districts of Barār. Raṅgārīs are also said to use many Gujarāṭī words in conversation with one another, but, however this may be, none of them in Barār now speak Gujarāṭī. Like the rest of the Hindū inhabitants of Barār, they speak Marāṭhī.

Other deities specially patronized by Raṅgārīs are Khandobā and, if he too may be called a deity, Dāwal Malik or Shāh Dāwal. The former is a Hindū god extensively worshipped in the Dakhan, and the latter is a Musalmān *pīr*, or saint, who has his principal shrine at Uprāi, in the Daryāpur Ta'alluqa of the Ilīcūr district in Barār. For a singularly confused account of this "saint," who has other shrines in Barār besides that at Uprāi, the "Berar Gazetteer" (p. 151) may be consulted. A fair is held in his honour at Uprāi every Thursday, and a large fair once a year, in April. The Raṅgārīs are not singular among Hindūs in paying honour to this *pīr*. They attend at his shrine and sacrifice goats to him.

Raṅgārīs, like most other castes in Barār, give the number of their endogamous sub-divisions as twelve-and-a-half, that is to say, twelve sub-divisions and one other consisting of the illegitimate offspring of a Raṅgārī man with a woman of the caste, and the descendants of such offspring. I have never met a Raṅgārī who was able to detail all these sub-divisions, and I am inclined to believe that the number given is fanciful, the statement being made merely in deference to prevailing

custom. The only names of such sub-divisions which I have been able to ascertain are the following :—

1. भावसार (Bhāvasār).
2. नामदेवशिपा (Nāmdēvaśīpā).
3. श्रावगी (Śrāvagī).
4. निजली (Niḷali).

The only Raṅgārīs whom I have met in Barār (and I have visited all the principal towns in which they are settled,) have been members of the first-named sub-division. My information regarding the other sub-divisions is therefore scanty, and probably inaccurate. I incline to the belief that the Bhāvasārs are, perhaps with a few exceptions, the only Raṅgārīs now indigenous in Barār, and that such knowledge of the other sub-divisions as is possessed by them is legendary, being probably derived from their Bhāṭs.

Nāmdēvaśīpās are said to be found in the Nimār District, C.P. Bhāvasārs say that they and the Nāmdēvaśīpās will eat and drink together. The Śrāvagī sub-division seems, according to the accounts given by Bhāvasārs, to be inferior in social status to the two sub-divisions first named. They are said to regard the Bhāvasārs as *gurus*, and the Bhāvasārs will not eat from their hands, though the Śrāvagī will eat from a Bhāvasār.

With regard to the fourth sub-division Mr. E. J. Kitts, in the Barār "Census Report" (1881), says that they are sometimes regarded as a sub-division of the Raṅgārīs, but that the name is probably that of an occupation rather than a caste sub-division. I believe that he is right. The word means "an indigo-dyer." I may remark here that none of the Raṅgārīs in Barār have any scruples regarding the use of black and blue dyes; colours which are frequently objected to by Hindus. They say, however, that their ancestors would not use such dyes, and that they themselves feel that they have to some extent lost caste by using them.

The "half caste" consisting of illegitimate children and their descendants are known either by the usual expressive name of *Akaramāse*, (i.e. 'short weight,' 'eleven māsas to the tola'), or as *Dāśisarkē*. They retain their father's or ancestor's surname, but do not belong to his sub-division. *Akaramāsēs* may marry only among themselves.

The illegitimate offspring of a Raṅgārī man by a woman of another caste are sometimes called *Raṅgārī Kṛṣṇapakṣīs*, but they have no position whatever in the caste.

Lūḍ Raṅgārīs, otherwise known as *Sahuḷī Raṅgārīs* are also found

in Barār. They are Jainas by religion, and like the Bhāvasārs came from Gujarāt. They affix *sā* to their names, like the Sahuji Kalals and Sahuji Tēlis.

Exogamous sub-divisions consist of clans bearing the same surname. That is to say, two people of the same surname cannot intermarry. The following are some surnames among the Bhāvasārs:—Pañwār, Jādhav, Pimpate, Ambśkār, Dhārō, Khētś, Parulkār, Dēvatālū, Khayarś, Bābhūlkār, Nāgślkār, Bhārōtś, Bāśkār Phutānē, Waļē. It will be observed that some *Kṣatriya* clan names are retained.

In religion the Raṅgārīs are now orthodox Hindūs with the exception of a few who have adopted the tenets of the Mahānubhava sect; but they say that they were formerly Jainas, and remained so till about a hundred years ago, when they adopted Brahmanism as a matter of policy, owing to its being the predominant religion. It may be doubted whether their conversion to Brahmanism was so recent as this, but if it were so, the fact is worthy of note. The Raṅgārīs of Barār say that those of the caste who remained behind in Gujarāt are still Jainas, and perhaps it is from Gujarāt that the Lād Raṅgārīs come, but I have not been able to ascertain the truth on this point.

The religious observances of the caste generally are those of orthodox *Sūdras*, and they have few peculiarities, submitting themselves generally to the Brahmins. They are allowed to eat goat's flesh and fowls, and to drink *mahūā* liquor, but not *tārī* or *señdī*. Drunkenness is by no means common.

Pardēsī is sometimes given as the name of an endogamous sub-division of the Raṅgārī caste, but this is a name which would be applied indiscriminately to all Hindū dyers coming to Barār from other parts of India,—men who might belong to castes connected with the Raṅgārīs by nothing but a common occupation.

The Raṅgārīs say that the ancestors of the Mohammedan dyers, known in Barār as *Raṅgrēz*, a Persian compound word meaning "dyer," were servants to Raṅgārīs, and, having learnt the trade, set up in business on their own account. It may be, however, that these men are the descendants of Raṅgārī converts to Islām.

The Bhāvasār Raṅgārīs recognize the authority of local elders, who are elected by a *pañcāyat*, the office being neither hereditary, nor confined to any particular family, as is so often the case in other castes. Mr. Kitts, in the Barār "Census Report," (1881), styles these head men *caudhari*, (चौधरी), but the title by which they are known in the caste is *mahājan* (महाजन), or, according to another account, *mihtar*, (मिहतर). The authority of these social leaders is confined to sum-

moning and presiding over *pañcāyats* and caste gatherings, and they are not permitted to issue orders or to decide disputed questions on their own authority. Another duty which devolves upon them is that of shewing hospitality to their *Bhāts*, and also to travelling Raṅgārīs who may visit their villages for purposes of trade. In the case of the latter it is the duty of the host to act as referee in all the business transactions of his guest with the people of the place, to receive any sum due from or to him, and to deliver it to the proper payee.

The whole caste is, of course, endogamous, as are the great subdivisions already mentioned. The exogamous subdivisions have been defined. But, though a man may not marry a woman related to him on his father's side, the rule being carried so far as to prohibit marriages between people bearing the same surname, even though no known relationship may exist between them, he may marry a girl related to him on his mother's side—even his maternal uncle's daughter. Marriages between orthodox Raṅgārīs and those who have adopted the tenets of the *Mahānubhavas* are not permitted.

Polygamy is permitted, but is the exception rather than the rule. A man may marry two sisters, even though both be living at the same time. The senior wife is the wife first married, and wives subsequently married are expected to respect and obey her. When the husband goes to worship at any temple, he is accompanied by the senior wife alone. Her consent, too, must be sought and obtained in all arrangements for the marriage of the children, whether they be her own or those of the other wives. The wives, when there are more than one, commonly live together in the same house, but a man sometimes finds it necessary, in the case of incompatibility of temper between the wives, to provide separate accommodation for them.

Infant marriage is the rule in the caste. Females are married usually between the ages of five and ten years, and must be married before they reach the age of twelve. The bridegroom is, as a rule, two or three years older than the bride, but some young men are not married till they reach the age of twenty. Infant marriages are not voidable, even should they not have been consummated.

The betrothal ceremony, which is not irrevocable, is known as *sagāī* or *sākṣigandh*. The relatives of the bridegroom visit the village of the bride, where the members of the caste are assembled together in the house of the bride's parents. The family Brāhman is also summoned, and reads various *mantras*. The father, or nearest male relative of the boy, applies some *akṣad* to the girl's forehead, and also to the boy's, should he be present, which is not necessary to the due performance of the ceremony. The relatives of the boy and girl then

exchange presents, which consist of clothes for the girl and boy respectively, and a cocoa-nut. *Pān supāri* is then distributed to all present, and the ceremony is complete.

During the marriage ceremony the bride's maternal uncle stands behind her and the bridegroom's maternal uncle behind him. The *maṅḍap*, or shed in which the ceremony takes place, is known by the name of *bavale* (बावले), and is constructed by the maternal uncle of the bride. During the ceremony a basket full of cooked rice is handed to the maternal uncle of the bride, who, taking it in his hands, dances for a short time. The basket is covered by the bridegroom's father with a cloth, in the corner of which some money is tied, the cloth being thrown over the basket in such a way as to hide the contents. The rest of the marriage ceremony differs in no way from the marriage ceremonies of ordinary *Sūdra* Hindūs, and the duties of the respective maternal uncles are henceforward confined to seeing that their charges follow the directions of the officiating Brāhman. The parts played by the maternal uncles of each party are worthy of note.

Divorce is allowed. A man may divorce his wife for unchastity. The question is decided by a caste *pañcāyat*, and the husband delivers to his wife a deed of divorce. No special ceremony is observed. A woman cannot obtain a divorce from her husband unless he be impotent. The case is decided by a caste *pañcāyat*, and the husband, should the decision of the *pañcāyat* be against him, must deliver to his wife a deed of divorce.

The levirate does not prevail among Raṅgāris, that is to say, a younger brother does not take to wife the widow of his deceased elder brother. Widows and divorced women may re-marry by the ceremony called *pāṭ* or *mōhtur*. The status of a woman thus re-married is inferior to that of wives who were married as virgins, but the offspring of such a marriage is considered legitimate, and they enjoy the same social privileges as the children of wives married by the *lagna* ceremony. I have been told by some that the children of *pāṭ* or *mōhtur* marriages have no rights of inheritance as against the children of *lagna* marriages, and by others that both have equal rights of inheritance; but, inasmuch as even those who have both *lagna* and *pāṭ* wives generally find it necessary to make some special provision for the children of the latter, and the children of *pāṭ* marriages cannot be received in adoption, I believe that the former account is correct. *Pāṭ* or *mōhtur* marriages are probably entered into, as a general rule, by men whose *lagna* wives are dead or barren, merely from a desire to beget legitimate offspring without incurring the expense of a second *lagna* marriage.

A Raṅgārin kept by a man as his mistress is put out of caste,

whether the man be a Raṅgārī or a member of another caste. She may be re-admitted to caste after the dissolution of the connexion, provided her protector was not a Mahār or Māṅg, or a member of one of the scavenger castes. On her re-admission to caste a lock of hair is cut from her neck. A Raṅgārī keeping a mistress is not out-casted, unless the mistress belong to one of those castes whose touch is supposed to be pollution, such as the Mahārs and Māṅgs. In that case he is put out of caste, and is not re-admitted until the connexion is dissolved, and then only on the terms decided on by a *pañcāyat* presided over by the *mahājan*. The purification ceremony (*Suddha*) is performed by a Brāhman. The term for a man put out of caste is *Parthiband*.

The caste follows generally the Hindū law of marriage, adoption, and inheritance. Neither illegitimate children nor the offspring of *pāḥ* marriages may be adopted.

As soon as a girl attains puberty a ceremony called *garbhadan* or *datibharan* is performed. She is regarded as unclean for four days, and is made to sit and take her meals apart from the family. At the end of that time she is bathed by the females of her family, and presents are made to her by the members both of her own and her husband's families. She then dresses herself in her best clothes and puts on all her jewels. Her marriage must be consummated within twelve days of the day on which she was bathed. An auspicious day is appointed by the Brāhman, and on the day fixed he comes and recites certain *mantras*. In the evening the girl is conducted to the bridal chamber, and the women of the family and the female guests sing *epithalamia*.

Among the well-to-do a feast, called *dohaṭe jēwan*, is given to a pregnant woman once in every month from the fifth to the ninth months of her pregnancy, and on each occasion she is allowed to choose her own fare, in the belief that, if she is allowed to satisfy her craving for particular dishes, a healthy child will be born. During labour the pregnant woman is attended by a nurse or midwife as well as by her mother, mother-in-law, and other elderly females of the family. On the birth of the child no peculiar ceremonies are observed, but if it be a boy sugar and *pān-supārī* are distributed among members of the caste.

The corpses of married persons of either sex, whether adults or not, are burnt, and those of the unmarried are buried. The corpses of married persons are buried only when the relatives of the deceased are too poor to afford fuel. Corpses are buried at full length, lying on the back, with the head to the south and the feet to the north.

On the third day after a corpse has been burnt the nearest male heir of the deceased, taking his caste fellows with him, goes to the pyre, and, having had his head and moustaches shaved, bathes in the river,

and, with his clothes still on him, goes to the pyre, collects the ashes and throws them into the river. If he be well-to-do, he separates the bones from the ashes and sends them to some convenient shrine or temple, near which they are interred, a small *samādḥ* being often erected over them. Otherwise the bones are thrown into the river with the ashes.

The *Srāddha* ceremony is performed, as among other Hindū castes, twelve days after death. A Brāhman is sent for, who takes the heir of the deceased to the nearest river, where he bathes ceremonially. When he has bathed, the Brāhman takes him to a tree, under which offerings of nuts, flowers and fruits are made to the gods. *Piṇḍas* of boiled rice are then made, and offered to the spirit of the dead. These should be devoured by the crows, but should no crows come, an image of a bird is made in clay, and is set close to the *piṇḍa* as though in the act of eating it. The heir and family of the deceased are ceremonially unclean until the *Srāddha* has been performed. That ceremony, with the bathing which accompanies it, purifies them.

In the case of childbirth the mother, her husband, and the whole family are ceremonially unclean for a period of ten days. At the end of that time they bathe and give a feast to members of the caste, and are then re-admitted to social intercourse.

Menstruation causes a woman to be ceremonially unclean for a period of four days. At the end of that time she bathes and is clean.

Beyond what I have mentioned I have been able to discover nothing peculiar in the social and religious observances of the Raṅgārīs. They seem to be a respectable and orthodox *Sūdra* caste of Hindūs.

The Legendary account of Shāh 'Abdu-'r-Raḥmān-i-Ghāzi, the warrior Saint of Barār.—By CAPTAIN WOLSELEY HAIG, I.S.C.

[Received 8th May. Read 7th June, 1899.]

The cult of this legendary saint, who has his principal shrine at Ilicpur, the old capital of Barār, and a subsidiary shrine at the ancient Gōṇḍ fort of Kherla, near Baitul in the Central Provinces, is in many respects analogous to the strange cult of the *Pāñc Pīr*¹ in the North-Western Provinces and Bihār. I have not been able to discover that the cult has extended largely to Hindūs, as is the case with the worship of the *Pāñc Pīr*, and 'Abdu-'r-Raḥmān certainly has not attained to the dignity of being the chief object of adoration of a sect named after himself. But in most other respects the legendary history of the saint bears a strange analogy to that of Sayyid Sālār Mas'ūd *alias Ghāzi Miyān*, the chief of the *Pāñc Pīr*.

Like Ghāzi Miyān, 'Abdu-'r-Raḥmān was sister's son to Sulṭān Maḥmūd-i-Ghaznavī, his mother being "Bibī Malika-yi-Jahān," daughter of Nāsīru-'d-dīn Sabuktāgin and sister of Maḥmūd. His "history," which is even more wildly improbable than that of his cousin, Ghāzi Miyān, is as follows:—

In olden times there reigned in Barār a *Rāja*, known as Rāja Il. His capital was Ilicpur, which city he had founded and named after himself. He was a *Jaina* by religion and came from the village now known as *Khānzamānnagar*,² near Waḍḡō in Barār. He founded the city, according to the *panḍits* of Ilicpur, in the year Samwat 1115, corresponding to A.D. 1058.³ Sayyid Amjad Ḥusain, Special Magistrate and *Khāṭīb* of Ilicpūr, the author of the *Tārīkh-i-Amjadī*, a history of Barār which I am engaged in editing, suggests that the *Rāja's* full name may have been Il Caṇḍ, Ilicpūr being a corruption of Ilcaṇḍpūr, and in support of this theory he quotes similar instances from *Fariṣhta*, whose knowledge of scientific philology can hardly have been extensive. Another theory put forward by Sayyid Amjad Ḥusain is that Ilicpūr is a corruption of ईल वा पूर "the city

¹ Vide Crooke's *Popular Religion and Folklore of Northern India*, pp. 120, 131, and *Heroes Five*, by R. Greeven, Esq., I.C.S.

² The village can hardly have been known by this name in the days of Il. The original name of the village is not known.

³ Vide *Berar Gazetteer*, p. 144, *note*. The editor remarks that the date of Rāja Il is given with some confidence by the Ilicpūr *panḍits*. The remainder of this note will be subsequently referred to.

of Il," ¶ being the genitive postposition in Marāṭhī. However this may be, Rāja Il reigned in the city. The legend makes him a powerful and proud king, the Musalmān account adds that he was a fierce and bigoted idolator, a tyrant like Pharaoh and Namrūd, eaten up with pride and vainglory. A wandering *faqir*, named, according to the *Berar Gazetteer*, 'Abdu'-l-Ghāzi, visited his court, preaching Islām there and holding religious disputations with the Rāja and his courtiers. At last he so incensed the Rāja, that the latter had the unfortunate *faqir's* hand cut off at the wrist and drove him forth from the kingdom. The *darvish* made his way to Ghaznīn intending to seek aid from the *Amīr* Nāṣiru-'d-dīn Sabuktagin, then famous for his incursions into India and the wars which he waged with the idolatrous Hindūs. On reaching Ghaznīn the *darvish* was dismayed to find that Sabuktagin had recently died, and that the affairs of the kingdom were in confusion owing to the disputes regarding the succession to the throne. The wretched man lamented his hard fate to some of the nobles of the kingdom, and they told him not to be downcast, for they knew of a warrior who would be certain to espouse his cause and revenge him on the idolatrous Il. They advised him to have recourse to Shāh 'Abdu'-r-Raḥmān the son of Sabuktagin's daughter, who lived in Ambāz, one of the quarters of Ghaznīn, where his nuptials were even then being celebrated. He was, they said, though still a mere youth, one of the first warriors of the age, and was inflamed with zeal against the idolators. 'Abdu'-l-Ghāzi, following their advice, went to Ambāz, and entering the hall, where the wedding ceremonies were being celebrated with great pomp and grandeur, threw himself at the feet of 'Abdu'-r-Raḥmān, and with many tears related what he had suffered through his zeal for Islām, and besought 'Abdu'-r-Raḥmān to espouse his cause. The young bridegroom, in his religious zeal, stopped the wedding festivities at once, and announced his intention of setting out on a *jihād*. He pitched his camp outside the city, and called on all who were zealous for Islām to accompany him in his war against the infidels. In a short time he had collected an army of several thousand warriors, and then, dismissing the female members of his family, and bidding them return to the city and trust to the protection of God, he set out for India. His mother, Bibī Malika-yi-Jahān, as zealous as her son, insisted on accompanying him, and her three other sons also accompanied the army. In those days Hind, which country is described by the author of the *Tārīkh-i-Amjadī*, quoting the *Jangnāma*, as stretching southwards as far as the borders of Barār, was ruled by a Rāja named Vakēd. Vakēd had quarrelled with Rāja Il, and when he heard that a near relative of Maḥmūd-i-Ghaznavī was marching

through his country to invade Barār, he was much rejoiced, and sent to 'Abdu-'r-Raḥmān, by a trusty envoy, presents of elephants, horses, trappings, accoutrements, money and other valuables. The presents were accepted and the envoy was sent back with honour. The Mohammedan army proceeded stage by stage to Hindiya,¹ situated on the borders of Barār, five days' journey to the north of Ilicpūr. At this point Rāja II first received news that 'Abdu-'r-Raḥmān was marching against him with an army. He immediately summoned his chief nobles, Bairāt, his prime minister, and Mahipat, a near relative of his own, and placed them in command of his army. Other nobles, whose names are given as Ṭōnd, Rid, and Kāndhi, also accompanied the army which marched northward to meet the invaders. The armies met near Kheṛla, and a battle ensued which is said to have lasted for twenty-seven days. The Muslims were at first hard-pressed, and it seemed as though they would lose the day, when 'Abdu-'r-Raḥmān drew off his forces, and, after reciting the ritual prayers, offered to God a special prayer for victory. On the conclusion of this prayer he heard a voice from heaven which said, "O dear one! if thou wishest for victory cut off thine own head, and so, slaying thyself, thou shalt embrace the bride, victory." 'Abdu-'r-Raḥmān immediately asked advice of his mother. She advised him to obey the inspiration, saying that the example of Fātimah, who had given the head of her son Ḥusain as an offering for the freedom of all Muslims, prompted her to advise him thus. 'Abdu-'r-Raḥmān immediately cut off his head, and, leaving it in his mother's custody, mounted his horse and again attacked the infidels at the head of his troops, a "headless horseman." The Hindūs were signally defeated, and were pursued as far as Ilicpūr itself with great slaughter. Wherever the pursuers halted by the way they took the opportunity to bury their dead; and their tombs are still resorted to by pious Muslims, whose prayers are said to be answered by means of the intercession of the martyrs.

In the meantime couriers had apprised Rāja II of the defeat of his troops. He collected all the forces which still remained at his disposal and awaited the arrival of the Mohammedan army at a spot two miles to the north of Ilicpūr, where there was a marble image of Bhavāni, and a shrine noted among the Hindus. Here the decisive battle took place, and the now headless 'Abdu-'r-Raḥmān displayed great valour, slaying the Hindū general Bairāt with one stroke of his sword. Rid, one of the nobles already mentioned, was hard-pressed by Shāh 'Ālam, sister's son to 'Abdu-'r-Raḥmān, and fled towards Rīdhpūr,² where he lived. Shāh

¹ On the river Narbada, in the C. P.

² Rīdhpūr is in the Morsi Ta'alluqa of the Amraoti district in Barār, and is the

'Ālam pursued him thither, slew him in his house with a javelin, "and sent him to hell." The victory of the Muslims was complete. Rāja Īl fled to the city, leaving countless dead on the field, and took refuge in the citadel, then a mud fort, with a subterranean passage leading to Gāwilgarh. Of the Muslims eleven thousand were killed. 'Abdu-'r-Raḥmān had the bodies collected and counted, and then buried them in a cave adjacent to the temple of Bhavāni, having first thrown the image of Bhavāni, head downwards, into the cave. He named the place Gañj-i-Shuhadā, or "treasury of martyrs," and the author of the *Tārīkh-i-Amjadī* says that the words *Gañj-i-Shuhadā* are a chronogram of the event. No trace of the burial place of these eleven thousand Muslims now exists, nor is the spot known. 'Abdu-'r-Raḥmān, having buried his dead, pressed on towards Īlicpūr, and when he reached a spot, on which there has since been built a *mīhrāb* shaped like a bow, his bow fell from his hand. The spot is still a place of pilgrimage among Muslims. 'Abdu-'r-Raḥmān regarded this as a sign from heaven that he was to take no further part in the fighting. He accordingly halted at the spot where his shrine now stands, and sent on his troops against the city. Pīr Bāyan, one of his comrades, encountered Mahipat, the brother of Rāja Īl, and attacked him with his mace, but failed to overcome him as Mahipat was a very powerful man. Pīr Bāyan then wrestled with him and, having thrown him, severed his head from his body. Ḥabash Ṣāhib, the brother of Bibi Malika-yi-Jahān, who had come from Abyssinia at his sister's invitation in order to be present at the wedding of 'Abdu-'r-Raḥmān, and had accompanied his nephew in the *jihād*, slew the uncle of Rāja Īl. Several other Muslims pursued Kāndhī as far as Qāsidpūra in Īlicpūr and there severed his head from his body, and one Pīr-i-Ḡhaib Ṣāhib, together with five brothers, "now called, in the vulgar idiom, *Pacpīr*,"² who have their resting-place within the fortifications of Īlicpūr, pursued Rāja Īl. With much difficulty they captured him and brought him bound to 'Abdu-'r-Raḥmān. 'Abdu-'r-Raḥmān first invited Rāja Īl to recite the creed and embrace the faith of Islām. The Rāja contemptuously refused to accept Islām and spat at 'Abdu-'r-Raḥmān. 'Abdu-'r-Raḥmān then asked Rāja Īl what he would have done to him had God given him (Rāja Īl) the victory. Rāja Īl replied, "I would have flayed you, stuffed your skin with straw, and burnt it, and I would have

headquarters of the Mahānubhava sect. It is about 18 miles due west of Īlicpūr. The Hindū chiefs named seem to be mostly eponymous heroes. Rīdhpūr was apparently, according to the legend, named after Rīd. There is a village called Bairāt near Chikalda in the Mēlghāt Ta'alluqa of the Īlicpūr district.

¹ Giving 20 + 50 + 3 + 300 + 5 + 10 + 4 = 392 A.H.

² *Tārīkh-i-Amjadī*.

buried your carcass.” ‘Abdu’-r-Raḥmān immediately ordered the Rāja to be so treated, “and sent him to be one of the chiefs of hell.” The author of the *Tārīkh-i-Amjadī* says that the words *Ṣadr-i-Jahannam*,¹ (“chief of hell,”) give the date of the event.

The narrators of the legend find some difficulty in accounting for ‘Abdu’-r-Raḥmān’s ability to speak without a head. The head is said to have been buried at Kheṛla, and there is a shrine which is said to mark the spot. This is the current legend, and the author of the *Tārīkh-i-Amjadī* says that the story is so told in a book named, carelessly enough, *Jihādu’-r-Raḥmān*, by one Ibrāhīm Ḥusain, otherwise known as *Shāh Makkhū Darviṣh*. I have not seen this book. Other narrators attempt to explain away the difficulty by saying that Bibi Malika-yi-Jahān had brought her son’s head with her from Kheṛla, and that she placed it on his shoulders when he desired to speak to Rāja II. Whether they believed that the head was subsequently taken back to Kheṛla and there buried, or whether they suppose it to have been buried in Ilīcpur with the body, I cannot ascertain. *Shāh* ‘Abdu’-r-Raḥmān-i-*Ghāzi*, having completed his task, died. His tutor, *Shamsu’-d-dīn*, buried him in Ilīcpūr, and saw the rest of the slain buried in the spots now marked by their tombs, and then remained in Ilīcpūr to tend the shrine. He had a daughter from whom the *mujāwars* or caretakers of the shrine claimed descent. *Shāh* ‘Abdu’-r-Raḥmān is said to have been a *Sayyid*, and the author of the *Tārīkh-i-Amjadī* gives his pedigree as follows:—

Shāh ‘Abdu’-r-Raḥmān, the son of Sultān Ḥusain-i-‘Amūd, the son of *Shāh* Sayyid-i-Mas’ūd, the son of *Shāh* Sayyid ‘Atā’-u’llāh, the son of Sayyid Ṭāhir, the son of Sayyid Ṭayyib, the son of Sayyid Muḥammad, the son of Sayyid ‘Umar, the son of Sayyid Saifu’-l-Mulk, the son of Sayyid Baṭāl, the son of Sayyid ‘Abdu’-l-Mannān, the son of Sayyid Imām, the son of Sayyid Muḥammad Ḥanif-i-Qattāl, the son of *Shāh-i-Mardān*, i.e. ‘Alī, the son of Abu Ṭālib. The author of the *Tārīkh-i-Amjadī* tells us that ‘Abdu’-r-Raḥmān marched from Ghaznī towards the end of the year H. 391, and that his martyrdom took place on the 11th Rabī’u’-l-awwal A. H. 392, that is to say, early in A. D. 1002. He goes on, quoting from the book *Jihādu’-r-Raḥmān*, to tell us that Bibi Malika-yi-Jahān had three sisters, Bibi Adral, Bibi Majhnl, and Bibi Māmal, and that Bibi Māmal was the mother of *Ghāzi* Miyān, of whom he gives a short account.

This is the whole of the story of ‘Abdu’-r-Raḥmān, popularly known as *Shāh* Raḥmān-i-*Ghāzi*, and *Dulha* Raḥmān. It is an instruc-

¹ Giving 90 + 4 + 200 + 3 + 5 + 50 + 40 = 392 A.H

tive piece of folklore, and the Hindū element in the legend, the martyrdom of the young bridegroom, who may be compared to Kṛṣṇa or Dulha Deo, "snatched away by an untimely and tragical fate in the prime of boyish beauty,"¹ is interesting. No less interesting is the close resemblance of the legend in many of its details to the story of Sālār Mas'ūd, or Ghāzī Miyān. The heroes of both legends are sons of sisters of Maḥmūd-i-Ghaznavī, both are slain at an early age, and before their marriage ceremonies are complete. The "headless horseman" element in the legend is found also in the *Pacpīriya* legend. Malik 'Ambar, one of the companions of Mas'ūd, is said to have been decapitated and slain with his leader at Bahrāic, "but, wandering back to Bijnor, a headless trunk on horseback, he at length reached the place where his tomb now stands, when the earth opened and received him and his horse."² An instance of a "headless horseman" or *ḡūnḡ* whose trunk was able to speak is found in the North Indian legend of Mirān Šāhib.³ 'Abdu-'r-Raḥmān's burial of the eleven thousand martyrs over the image of Bhavāni has its counterpart in the Bahrāic legend. Near the spot where Ghāzī Miyān was slain in battle was a tank, on the banks of which stood an image of the sun. The saint had often remarked that he desired to dwell on that spot, and, through the power of the spiritual sun, overthrow the worship of the material. After his death he was buried on this spot by his followers, with his head resting on the image of the sun. Another point of similarity between the legends is the *pacpīr* element. The title of *pacpīr* in the Barār legend is given to the five brothers who captured Rāja II. In the Bahrāic legend the title belongs to Ghāzī Miyān himself and his companions. The editor of the *Barār Gazetteer*, (Sir A. Lyall), justly remarks in a note on p. 144 of the *Gazetteer*, which has been already referred to, that no Musalmān could have visited Ilīcūr with an army in the eleventh century. He says that the *panḡits* of Ilīcūr give the date of Rāja II with some confidence. He then goes on to attempt to discover the origin of the legend, and suggests that the story is historically founded on the assassination (about 1400 A.D.) of a Bahmanī commander at Kherla, just as he had taken that fort. He considers that the monument to 'Abdu-'r-Raḥmān's head in Kherla is probably the monument to the Bahmanī commander. I am not aware to what "assassination" Sir A. Lyall refers. From Farīšta we learn that in A.D. 1400 (A.H. 803) Firūz Shāh Bahmanī marched

¹ Vide Crooke's *Popular Religion and Folklore of Northern India*, ed. 1894, p. 131.

² *Ibid.*, p. 160.

³ *Ibid.*, p. 187.

against the rebellious Nar Singh, Rāja of Kherla. The *Sultān* halted at Ilīcpur, sending on an army under the *Khān-i-Khānān* and Mir Faḡlu-'llāh Anjū, *Shirāzi*, to reduce Kherla. The battle at first went against the royal forces, and *Shujā'at Khān*, *Dilāwar Khān*, *Rustam Khān*, and *Bahādur Khān* were slain, but it is not mentioned that any of them were assassinated. Nar Singh was at last driven into Kherla, and after two months' siege surrendered. The same expedition is referred to more briefly in the *Ṭabaqāt-i-Akbari*, but no mention of any assassination is made there.

I do not think we need seek any historical basis for the legend of 'Abdu'-r-Rahmān. It is probable that the cult and the legend were originated by some wandering *faqīr* from Hindūstān who was well versed in the legends of *Ghāzi Miyān*, and was himself, probably, a member of the *pacpiriya* sect. He may have found that the inhabitants of Barār cared little for his tales of the "heroes five," with their shrines far away in Northern India. A Barār hero, with his shrine at Ilīcpūr, would form a far more profitable stock in trade for such a preacher, and a little exercise of the imagination would have enabled him to invent such a personage, for whose biography he could draw upon his knowledge of the numerous *pacpiriya* legends, and folklore generally. Sites for shrines might be revealed to him in "visions," as is usual in such cases. This sort of thing has often been done before, witness the strange legends told by Indian *faqīrs* regarding the great saint of *Buṣṭām*, who has a cenotaph in *Cāṭgāō* (Chittagong), and this theory seems to be the most reasonable one that can be formed to account for the invention of the wonderful legend of 'Abdu'-r-Rahmān. The legend need not necessarily be the work of one fabricator. The original composer may have given a mere outline: details, the more fully embroidered the better, might well have been added by successors.



Plate-I.

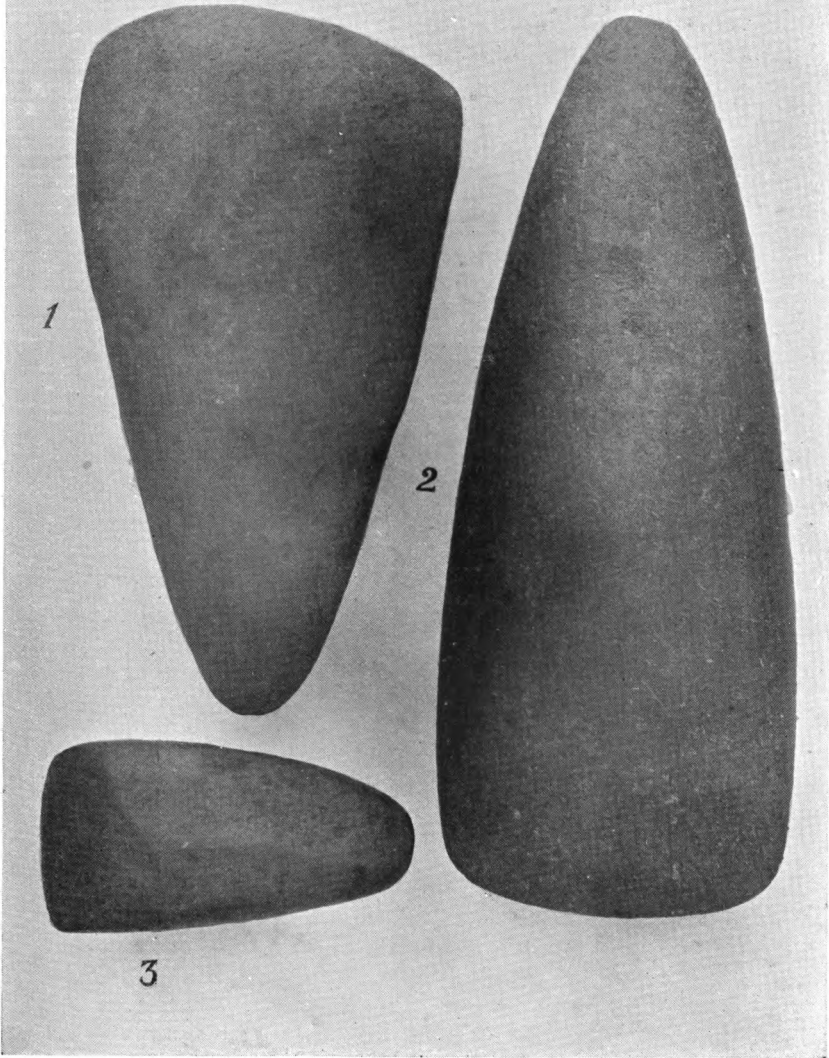


Plate-II.

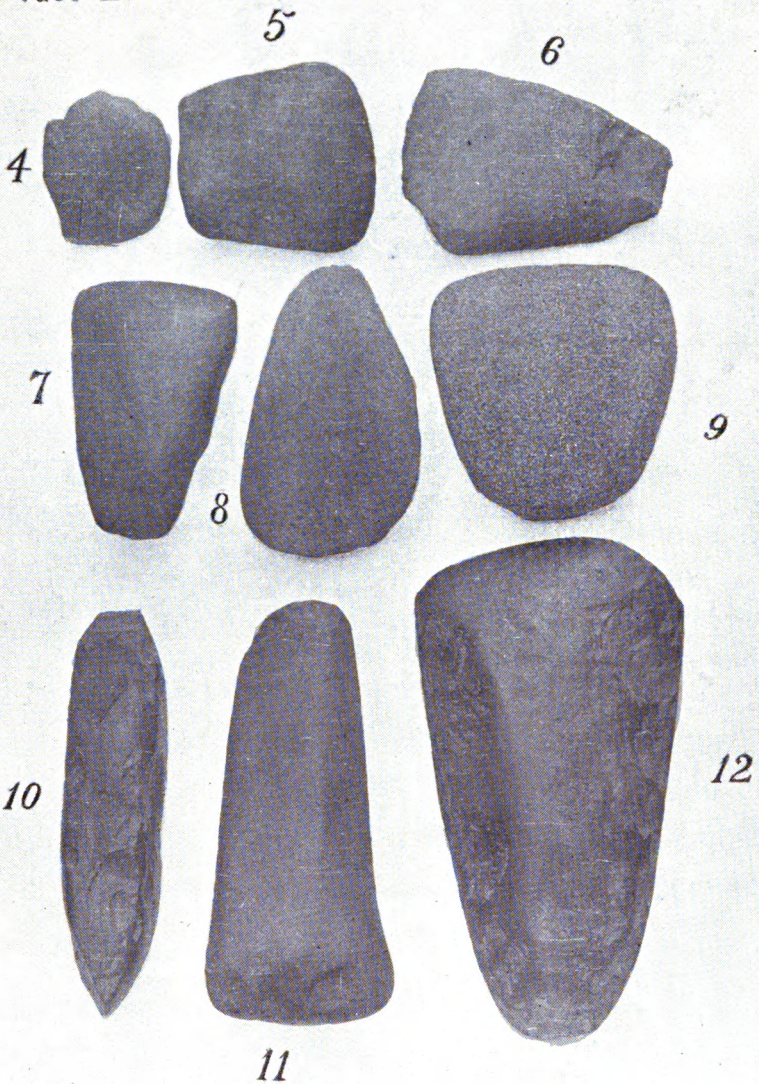
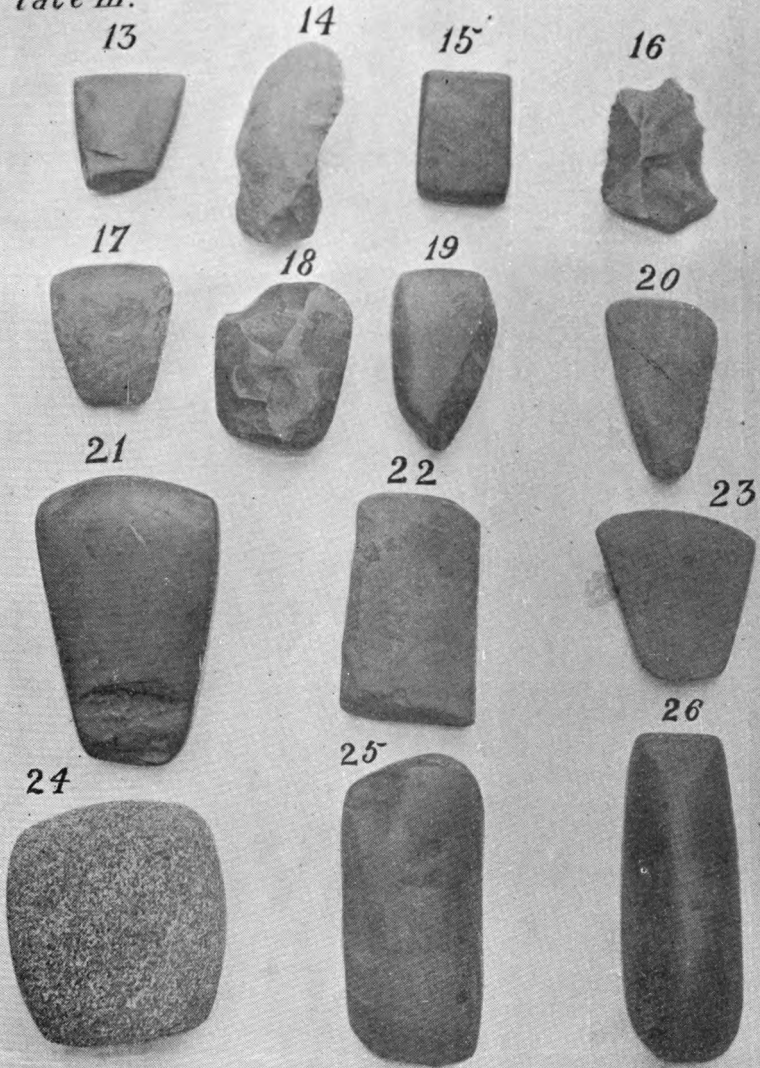
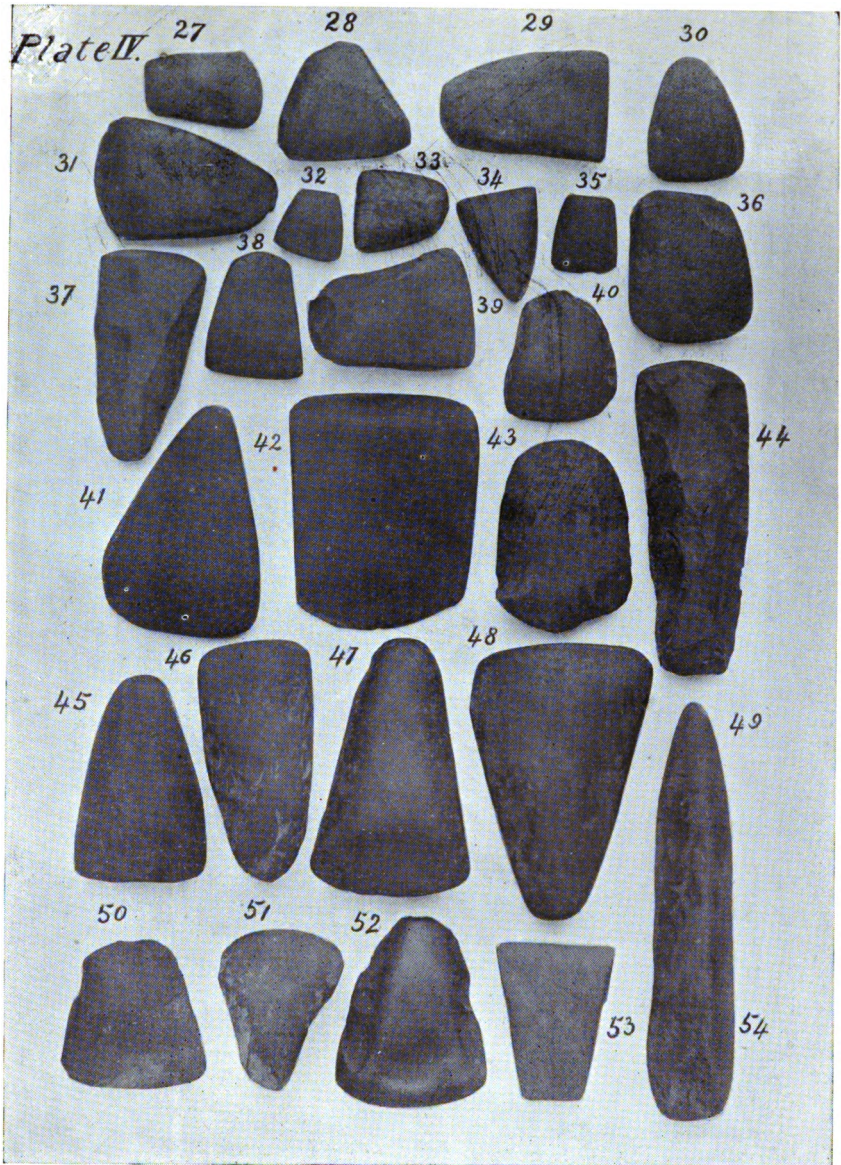


Plate-III.





Ancient stone implements in the Santāl Parganas.—By REV. P. O. BODDING,
[*Mohulpahari, Santāl Parganas*].

[Received 14th March, 1900: Read 7th November, 1900.]

[With four Plates.]

Ancient stone implements seem to be more common in India than was thought some years ago. They had not, so far as I remember, been noticed before 1865. Since that time they have been found in many places, and at one place, *viz.*, in Mirzapur, the remains of what was apparently a regular factory for them have been found (*vide* Mr. Cockburn's paper in the *Journal A.S.B.*, Vol. LXIII, Part III, No. 1, 1894).

By a mere chance I got to know some four years ago, that stone implements are found in the Santāl Parganas. Before that time I had heard the Santāls say that the destruction wrought by lightning was caused by means of stones hurled down, and that such stones had various forms, especially axe-shaped; but I did not give the matter any attention at the time. Afterwards I happened to stumble over it in this way. I had a stiff neck, and had called a Santāl to shampoo me; while he was doing this, I had a book by Captain Forbes on the languages, etc., of Burma, and in it found a short chapter on shoulder-headed celts with a picture of one. I showed the picture to the Santāl, simply asking him, "What is this?" He took a long look at it and at length said "It is a *ceter dhiri*" (*i.e.*, *lit.* "a stroke-of-lightning stone," "a thunderbolt"). His answer roused my attention, and on reading about the belief common in Burma and elsewhere, that ancient stone implements are believed to be thunderbolts, it dawned upon me that there might after all be something in what the Santāls said about thunderbolts. On my further questioning him whether he had himself seen any thunderbolts, he told me he had, and that they were found here and there in the villages. I asked, "Did he think it was possible to get any?" "Yes, perhaps," he replied, "but the Santāls believe them to be a great medicine against this and that, so they will not readily part with them."

After this I commenced to make investigations, and have been able to get a good many "thunderbolts." Not being an expert, I cannot speak much about the archæological side of the matter, and shall here mostly confine myself to saying a few words about the part which these stone implements play amongst the Santāls of our day.

As already remarked, the Santāls call them *cefer dhiri* or “thunderbolts.” When a Santāl sees a tree split, animals or people wounded, holes dug in the earth, etc., all done by lightning, he draws the conclusion, that to effect this the lightning must have a special implement; how could it otherwise be accounted for? When I have made the objection that such a stone, if hurled down by a stroke of lightning, must be crushed to atoms, they have answered, that such might very well happen and has probably indeed often happened, as few “thunderbolts” are found, and by having a look at some of them, it could be seen that they had been rather damaged (those namely of which pieces had been chipped off at the time of manufacture); besides which they are blazing hot when coming down. I have then explained to them that these implements belonged to ancient peoples who did not know and use iron or other metals, and had to use such stones for their work, and that there are still people among whom such implements are used. “Well,” they replied “the Sāhibs are very wise, and the thing may not seem altogether impossible; but we have had so many proofs of their excellent qualities that, all things considered, it is safer to keep to the old belief.”

When the lightning strikes anything, the “thunderbolt” is believed to go down into the earth. If anybody wishes to get the bolt, he must, as quickly as possible, fetch some *kañji* and pour it over the place where the lightning has struck. *Kañji* is sour stale rice water, an abominably smelling stuff, which is sometimes kept for years and is used for various purposes. It is used as food for pigs and to fatten buffaloes; it is employed as a vehicle for different kinds of native medicines for both external and internal use, and it is believed to quench fire caused by lightning, which according to Santāl belief water is incapable of doing. It is probably this last supposed virtue which has caused it to be used for the purpose mentioned. As soon as *kañji* is poured on the place, the further penetration of the bolt into the earth is believed to be stopped, according to some “authorities,” because the *kañji* quenches the fire of the bolt.

There are probably very few who have undertaken this experiment. I have one stone implement, which, according to what the owner told me, had been found in this way by his father about thirty yards from a tree which the lightning had struck. The man may, of course, have happened to find the stone in the way described; but as he was an *ojha* (i.e., a native medicine man), it is more likely he had found the “bolt” somewhere and had performed the digging, etc., in order to make people sure of the supernatural qualities of the stone.

Strokes of lightning are of such common occurrence in this district, that any stone implement found may easily be connected with

such an accident, the more so as they have often been found near places where lightning is known to have fallen.

As mentioned, the Santāls attribute great virtues to these stone implements, and therefore price them highly; I have heard of one which the owner would not part with for less than fifteen rupees, which is as much as it would take him four or five months to earn. They believe that a house where such a "thunderbolt" is kept is proof against lightning. The idea underlying this belief is not quite clear to the Santāls; some say it is so because the lightning (*i.e.*, the deity)* considers its work done where such a bolt is found; others think, that such a bolt has in itself a power sufficiently strong to avert any new stroke of lightning.† This last would be in harmony with the idea underlying the medicinal properties ascribed to the "thunderbolts." It is on account of these properties that they are most prized, and their supposed medicinal value is astonishing.

The "thunderbolt" is specially brought into use, when a woman is in labour. As a rule childbirth is easy with these children of the forest; I have thus not unfrequently seen women walking about some two hours after having brought a child into the world; but sometimes the labour may be hard and prolonged. In such cases, when the woman, who does the work of the midwife, does not see her endeavours have immediate success, she will frequently call upon the husband to fetch an *qjha* with a "thunderbolt," or the "thunderbolt" itself. It may be made use of in three ways, which, however, may be combined.

* Although the Santāls have got the idea from the Hindus that lightning, especially the thunderbolt, is the effect of Rāma shooting with his bow, this must be said to be only a poetical fancy with them; God is considered the giver of rain and the originator of all natural phenomena.

† Other means used by the Santāls to insure protection against lightning are to wear toe-, ankle-, and finger-rings, bracelets and other ornaments of metal, mostly iron, which have been made or generally only commenced (for it is sufficient if the material has been hammered a little) under incantations during an eclipse of the moon; these are believed to protect the wearer. During a thunderstorm many are in the habit of putting an arrow with an iron head up into the roof, or of throwing an axe out through the door, at the same time holding the breath (this is most essential). If a thunderstorm is accompanied by hail, they strew cottonseed in the court-yard in addition to throwing the axe out. If any body happens to be out of doors during hail- and thunder-storms, he is believed to be secure, if he keeps an arrow aslant pointed upwards against the clouds from which the thunderbolt or hail may be expected.

The Santāls have, of course, no idea what lightning really is, and believe all the measures mentioned to be most effective safeguards; but, although frightened by lightning or rather by thunder, they do not as a rule think much of using their "protectors."

One is to rub the thunderbolt against a stone, generally that on which they grind their spices, having first poured water on this. The water, which will contain some small part of the "bolt," is then given to the woman to drink. Another way is to keep the "bolt" above the head of the woman and pour water over it in such a manner that it flows down on her forehead and face. The third way is to put the stone into the eaves just outside the door; and care must be taken that the person performing this operation holds his breath.* They have a strong belief that this performance will secure immediate delivery.

Water in which a "thunderbolt" has been rubbed or placed—it seems to be sufficient if it has only been in contact with this kind of stone,—is used also in other cases, both externally and internally, *e.g.*, in cramps, against boils and carbuncles and against a certain pain in the back which the Santāls believe is caused by witches. The idea underlying these cases is clear enough: the irresistible power of lightning to split objects and drive away all resistance is supposed to have been imparted to and to be latent in the thunderbolt. As a curious analogy it may be mentioned that shot or balls, fired from a gun and afterwards found, are believed to possess the same virtues and are employed in the same manner.

A more practical use, to which these stone implements are put now-a-days, is to sharpen the country-made razors on them. Many of the stones I have got bear very visible marks of having been used both for medicine and as hones.

Stone implements are, of course, not used by the Santāls of the present day, and have not been used within the recollection of their traditions. It may, however, be mentioned that they and other jungle tribes, when wishing to procure a stick or when stealing trees from the forest—a thing which they think is their absolute right,—occasionally beat some hard kind of stone, *e.g.*, quartz, into the form of a wedge and with it manage to fell small trees. The sound of a blow with such an implement on a tree is naturally not heard so far as the blow of an axe, and, if anybody should come across them in the act, there is no axe to testify against them. That, however, regular stone implements have been unknown to them for ages, is sufficiently shown by the name they have given and the origin they have ascribed to the stone implements that they have found.

* This last precaution is absolutely necessary for the desired effect of the application of this kind of "medicine." When a thunderbolt is not procurable, twigs of certain trees may be used for the same purpose and in the same manner. I suppose this holding of the breath is meant to secure the efficacy of the remedy by keeping it free from any defilement from extraneous influences.

The number of stone implements that I have been able to get amounts to a little more than fifty; if a regular investigation were made, probably a much greater number might be procured. I have bought them from people living round here, and they have mostly been found in this vicinity, partly by occasional digging or ploughing, and partly on the surface, one in a river bed, another somewhere in the forest, others in cleft rocks, etc.; some have been found within the last two years, others some time ago by people still living or known. A few of them are "heir looms" which have been brought away from their earlier home (in Mānbhūm, Singbhūm and Hazāribāgh), and about the finding places of which nothing is known.

The localities where the stone implements have been found, so far as I have been able to ascertain, have no peculiarity which could suggest anything like ancient burial grounds or the like. This will not, however, say much, as the tropical rains, especially in a hilly country, soon efface all marks of mounds. I have seen one mound which in form curiously resembles the tunnels I have seen in Norway; but yet it is only a common mound. Some of the stone implements are, however, of such a form or material, that they may possibly have been votive-stones, and this would presuppose burial places. I have not had the opportunity of making any further investigations in this respect. I ought in this connexion to mention that I have not been able to find anything like memorial stones or cromlechs. Some days ago I went to look at a place called Rāmgar where the Santāls say remnants are to be found of a fortress built by Rām and Lakṣmaṇ (*i.e.*, the heroes of the Rāmāyaṇa). What they consider remnants of a wall I found to be a common geological formation, with which man had nothing to do.

The implements are made of different kinds of stone, such as flint, porphyry, basalt and other hard kinds, mostly abundant in this district; many of them have been so impregnated with smoke and oil combined, that, in spite of all rubbing and washing, it is impossible without breaking them to make out the material that they are composed of.

In size they vary very much; some of them are so small, that it is difficult to understand how they could have been put to any practical use, and they appear on account of their sharp edges never to have been used; these I take to have been votive-stones. Others are of the size of a hatchet, two or three are rather big, specially one (No. 2) which weighs about 2·5 kilogr., and measures 26·5 centimetres in length. This last one was found some ten years ago and, on account of its form and some black rings in the stone, had been worshipped as Mahādeb. Some of them have a beautiful form and polish (so has this

big one), others have only the edge polished. I have not been able to find any perforated stone.

Most of them must have been weapons or tools of some kind or other, axes, hammers, arrowheads, etc. The one mentioned above as found by an *ojha* may have been a dagger (No. 10); it is reported to have been double the length of what it is now; constant use for medicinal purposes has diminished it. A few seem to have been agricultural implements; these have their edge, not in the middle, but oblique like that of a chisel (as are the shoulder-headed celts, compare Mr. Peal's paper, on Eastern Nagas, *Journal A.S.B.*, Vol. LXV, Part III, No. 1, 1896, with Plate No. II). This is the case in Nos. 22, 41 and 42 in the plates. A few have their thin sides made flat, one with a small notch (No. 53) on both sides, hence something similar to the shoulder-headed celts. Of these I have not been able to procure any, so they may possibly not be found in this district; it was, however, remarkable that the Santāl, as mentioned above, recognized a picture of such a stone as a *ceŕer dhiri*.

If the people were questioned about "thunderbolts," I suppose such stones would be procurable from many places in India.

The plates, of which there are four, are made from photographs, and the objects are about half their natural size (exact proportion, 12 to 26·5).

Notes on the Vēlamā Caste in Barār.—By CAPTAIN
WOLSELEY HAIG, I.S.C.

[Received 24th October, 1899; read 7th November, 1900.]

This caste is so sparingly represented in Barār, where it numbered in 1891 no more than 495 members of both sexes and all ages, that it is no easy matter to collect trustworthy information regarding its customs, beliefs and observances. The following notes have been collected at various times from the more intelligent members of the caste whom I have met, and, as I have not hitherto been able to discover a detailed account of the caste, and am not aware that one exists, they may possess some small amount of interest.

The caste is fairly numerous, the numbers returned in 1881 being 413,920.* They are principally found in the Madras Presidency, where they numbered 348,061. Of this number by far the greater portion was returned by the districts of Vizagapatam and Ganjam; the former, where the caste formed 12·78 *per cent.* of its total population returning 228,759, and the latter 60,978. In the Nizām's dominions 63,031 were found, the Bombay Presidency followed with 1,696, the Central Provinces came next with 767, and Barār last of all with 295. It will be seen that the Vēlamās in the ten years between 1881 and 1891 nearly doubled their numbers in Barār. This great increase was, without a doubt, principally due to the immigration of Vēlamās from the Nizām's dominions, the increase being most marked in those Districts and *Ta'alluqs* which border on the Haidarābād State.

The name of the caste is corrupted in Barār into Yēlamā, the people of this part of the country suffering from a peculiar inability to pronounce an initial व, *v*, for which they substitute, not व *b* as the people in some other parts of India do, but व *y*.

The caste seems to me to be an example of a formerly dominant Dravidian tribe, the traditional occupation of which, apart from war and plunder, was agriculture. Mr. Kitts in his "Compendium of Castes and Tribes," published in 1885, does not include it among "agriculturists, formerly dominant," but classes it simply as "agriculturists." Those Vēlamās, however, whom I have met, claim a warlike ancestry, and say that the original caste occupation was war and plunder. They claim as might be expected, Dravidians though they be, a Kṣatriya descent, and give the names of their Kṣatriya ancestors as Padmāmaṇi and Çikhāmaṇi, who, they say, originated the caste "two or three

* I regret that I have not the returns for the Census of 1891, throughout India, by me.

thousand years ago" in southern Telingana. This claim by a Dravidian tribe to Kṣatriya descent may of course have its foundation in fact; Aryan adventurers may have married daughters of the south; but it is far more probably an indication of the extent to which the tribe has been Brahmanized. This process, as will be seen from some of the customs and religious observances of the caste to be noticed hereafter, is tolerably complete.

The caste is said to have emigrated from its original home, southern Telingana, to northern Telingana about three hundred years ago, and the first settlers in Barār occupied land in the province about two hundred years ago. The direction in which these movements were made may be traced with a tolerable amount of certainty from the present distribution of the caste. The immigration into Barār, under which name I include the northern portion of the Nizām's dominions which then formed a part of the province, followed almost certainly the line of the Godāvāri valley. The circumstances connected with the migration of the caste, from its original home to northern Telingana, are not so clear. If the traditional chronology be followed, the only historical event with which the movement can be connected is the overthrow of the Vijayanagar empire by the Sultāns of the Dakhan in A.D. 1565 at the battle of Talikota. But it is difficult to understand what could have led the Vēlamās northward, when prudence certainly dictated a movement to the south or south-east. What is more probable is that the traditional chronology is wrong, and that the migration of the Vēlamās towards the north, if it ever took place, was a consequence of the early successes of the Sultāns of the Bahmanī dynasty against the Telinga *rājās*, whose territories were situated to the east of their dominions. This theory fixes the date of the emigration of the caste from its original home about two hundred years before the traditional date. As to the immigration into Barār, it is said that the Vēlamās entered the province when the Bhōṁsla *rājās* of Nāgpūr were at the zenith of their power, but this is not much more precise than the traditional "two hundred years since." It is difficult to understand what tempted them to settle in a country overrun by predatory Marāṭhās, the scene of constant warfare between Musalmān and Hindū, between Hindūs in Moḥammedan pay and Musalmāns in Hindū pay, unless they came as soldiers rather than as peaceful cultivators.

The Vēlamās of Barār retain no customs which serve to corroborate the traditions regarding their wanderings. They resort to no distant shrines. The temple of Ēmalwārā in the Sirpur-Tāṇḍūr District of the Nizām's dominions is their principal place of pilgrimage, but

their pious visits to this temple throw no light on their early history, and are, so far as I have been able to ascertain, entirely unconnected with the legends of their early home.

Such information as I have been able to gather regarding the endogamous subdivisions of the caste is not very satisfactory or complete, and the apparent ignorance of the Barāri Vēlamās on this point may perhaps be accounted for by the assumption that all members of the caste in the province belong to the same endogamous subdivision. One informant told me that the principal subdivision consisted of the Vēlamās proper, who had no other appellation, and that besides it there were three other endogamous subdivisions called *Gōnēlmā*, *Kammēlmā*, and *Racēlmā*, belonging to the Vēlamā tribe but socially inferior to the Vēlamās proper. The women of the superior subdivision, he told me, were secluded, while those of the other subdivisions were subjected to no such restriction and usually worked in the fields. I place but little credence in this account, which seems to me to be improbable. The names of the three so-called inferior subdivisions are probably correct. Inquiries from members of these subdivisions would probably lead to the discovery that the "Vēlamās proper" of my informant, Vēlamās, that is, "who object to be otherwise designated," are merely a subdivision like the others, known like them by a distinctive name, and enjoying little if any more social consideration than they do. The alleged seclusion of women by one subdivision alone seems to me to be absurd. This custom is decided nearly always by income rather than birth, by money rather than blood, for it is evident that a poor cultivator or an agricultural labourer, no matter what his descent, cannot allow his women folk to idle away their time in seclusion.

Exogamous subdivisions are *gōtrams*, of which there are seventy-seven. I have been unable to obtain the names of all these *gōtrams* but the following are a few, viz :—*Paunullā*, *Pasmanullā*, *Miriyāl*, *Matnullā*, *Ārēllī*, and *Rēcarlū*; the last-named being the most numerous. Besides people of the same *gōtram* those of the same surname are forbidden to marry, though the bearing of the same surname by two persons does not necessarily mean either that they belong to the same *gōtram* or that they are related to each other. The following are some of the more common surnames in this caste :—

- | | |
|----------------|---------------|
| 1. Bullēni. | 6. Aillēni. |
| 2. Nemmāni. | 7. Irpēnnēni. |
| 3. Tirmallēni. | 8. Kāsāḍi. |
| 4. Cintapatlā. | 9. Kūcēni. |
| 5. Alōri. | 10. Pēgērlū. |

- | | |
|------------------|-----------------|
| 11. Nilāgēri. | 16. Yēmōlū. |
| 12. Gōnē. | 17. Jōnpēlli. |
| 13. Dāsarapū. | 18. Jakanpēlli. |
| 14. Cēti. | 19. Balgurū. |
| 15. Čaṅkaranēni. | 20. Birēlli. |
| 21. Dādigēlli. | |

The caste occupation is, as has been said, agriculture. There is no restriction as to the nature of the crops which may be raised, that is to say, there is no prohibition against the cultivation of certain crops, such as we find among some other agricultural castes, the Mājis for instance.

The Vēlamās, in Barār at any rate, do not recognize the authority of any head men, either hereditary or elected, and say they do not assemble *pañcāyats*. This, if true (which may be doubted), is strange. They profess to be guided in all matters, social as well as religious, by their *gurus*, who are Brahmans.

Their marriage customs have little, if anything, in them which is peculiar. Infant marriage, though permissible, is not common, marriages being usually celebrated after both parties have attained to puberty. They are generally arranged through the older and more influential members of the caste, professional marriage-brokers being unknown.

The preliminaries having been arranged, a betrothal is cemented by the *Sākarpūra* and *Lālgāndh* ceremonies. The bridegroom's relatives pay a visit to those of the bride, and the father or nearest male relative of the bridegroom places a necklace about the bride's neck. The party is then entertained at a feast by the girl's parents, and the bridegroom's father presents her with a sweetmeat. The presentation of the necklace and the sweetmeat is the *Sākarpūra* ceremony, and it is this which makes the betrothal irrevocable. The *Lālgāndh* ceremony follows, the bridegroom's father applying red *kūkū* to the forehead of the bride's father. This simple ceremony, though never omitted, has not the same importance as the *sākarpūra* and is regarded merely as a complimentary observance.

The actual marriage ceremonies occupy several days, five being the usual *minimum* number among respectable people of ordinary means, though this number is often exceeded by the rich. On the first day the parents of both parties prepare *maṇḍaps* or booths at their respective houses. These booths are constructed of boughs of the *jāmbulī* (*Syzygium jambolanum*) and *palās* (*Butea frondosa*) trees, and are decorated with sprigs of the mango tree. Each party then gives a feast to its own following, and on the evening of the same day the

bridegroom's party starts for the bride's village, or house if they happen to live in the same village. The bridegroom travels either in a *pālki* or on horseback. The bride's father, having been warned of the approach of the procession, goes out to meet and receive it, and on its arrival at the bride's house her parents wash the bridegroom's feet and present him with a gold ring. The marriage ceremonies then take place in the *mandap*. The parties are seated face to face, the bridegroom facing the east. Between them is a *parda* or curtain known as the *antarpaṭ*. The members of the assembly then throw over both bride and bridegroom rice (*akṣata*) coloured yellow with turmeric, this portion of the ceremony being known as *sāvadhān*. The *Jōṣī* or officiating Brahman then removes the *antarpaṭ*, and the bride is conducted to the left side of the bridegroom and is seated beside him. This practically completes the marriage ceremony, that which makes it irrevocable being the *sāvadhān*. The young couple are then presented with new clothes, after which they enter the house and prostrate themselves before the image of *Nar-simha*, the deity especially worshipped by the caste. Then the wedding festivities begin and the bride's father feasts the whole assembly. The duration of these festivities depends, as has been said, on the means of the bride's parents. Should they be poor, the assembly may disperse after the feast which immediately follows the wedding, but among the rich, the orgies last sometimes a fortnight. On the conclusion of the festivities the bride, whether mature or not, accompanies her husband to his home, and remains there if she has reached puberty. Otherwise she makes a stay of a few days only and then returns to her parents, but pays frequent visits to her husband's people until she attains puberty. When this occurs, the services of the *Jōṣī* are again required. He comes and performs the *hōm* sacrifice, after which the bridegroom takes his bride home.

Members of the caste will not acknowledge that marriage by purchase is a recognized institution, but as a matter of fact a share of the expenses incurred by the bride's father at the costly marriage feast is not seldom borne by the bridegroom, or rather by his relatives, the money being paid as a bride-price. The converse never occurs, that is to say, the bride's relations never pay anything to the bridegroom.

Marriage customs and the rules which govern conjugal relations do not call for much more notice. Polygamy is permitted, and the number of wives a man may have is in no way limited by rule, but, as is usual among castes of like status with the *Vēlamās*, the necessities of actual life allow but little scope for the indulgence permitted

by elastic rules. A man with two wives is very much rarer than a man with one. A man with more than two wives is hardly to be found. The power of the principals to marry without consent of parent or guardian is an important point. Among the *Vēlamās* a woman may never do so. An adult man may. A man may not be the husband of two sisters at the same time, but he may marry his deceased wife's sister.

Precedence among the wives of one man depends always on priority of marriage. The wife first married is always accounted the senior wife.

All the *Vēlamās* whom I have met assert that female chastity is very highly prized. An adulterous wife and her paramour are both out-casted. This, of course, is usual, but it may well be doubted whether the standard of sexual morality among the *Vēlamās* is higher than that of other respectable agricultural castes of Barār, the *Kuṇbis* for instance, or the *Mājis*.

The superstition regarding a man's third marriage, prevalent in Barār and, I believe, in other parts of India, is not despised by the *Vēlamās*. A third marriage is unlucky. Should a man marry a third wife, it matters not whether his former wives be alive or not, evil will befall either him or that wife. No father would give his girl to a man whose third wife she would be. A man therefore, who has twice entered the married state and wishes to mate yet once again, cannot obtain as a third wife any one who has both the wit and the tongue to say no; a tree has neither, so to a tree he is married. I have not been able to discover why the tree, or rather shrub, called in *Marāṭhi rū'ī* and in *Hindūstāni madār* (*Asclepias gigantea*), is invariably the victim selected in Barār, nor do I know whether this shrub is similarly favoured in other parts of India. The ceremony consists in the binding of a *maṅgal sūtra* round the selected shrub, by which the bridegroom sits, while turmeric-dyed rice (*akṣata*) is thrown over both him and the shrub. This is the whole of the simple ceremony. He has gone through his unlucky third marriage, and any lady whom he may favour after this will be his fourth wife.

The *hōm* sacrifice is performed whenever either a son or a daughter, married or unmarried, reaches puberty.

The dead are burnt among the *Vēlamās*, and the corpses of unmarried and immature children only are buried. These are buried at full length, with the head to the south and the feet to the north. *Piṇḍas* are not exposed for the birds at or in connexion with the obsequies. The usual Hindu *ṣrāddha* and *pitara* ceremonies, at which Brahmins officiate, are performed. The ceremonial impurity of the

household of a deceased person lasts, as usual, for eleven days after the funeral, and is terminated by the performance of the *ṣrāddha* ceremony and by bathing.

Nar-simha is worshipped as the *kul-dēvatā* of the caste, and an oath sworn on him is regarded as specially binding. Oaths are also taken, as among other agricultural castes in Barār, on a cow's tail or on a handful of grain. *Vēlamās*, like other castes in Barār and indeed throughout India, are firm believers in the influence of the evil eye, and the prophylactics in use among them are those generally used by other castes throughout the province.

Animal food is permissible, *viz.*—goats' and fowls' flesh, as well as fish. A caste so orthodox as the *Vēlamās* will not of course eat beef, or the uncleanly pig. Animals, the flesh of which is used for food, need not be slaughtered, according to the rule observed by some Hindu tribes, by a Musalmān butcher. Liquor may not be drunk, but there is no restriction on the use of tobacco or drugs.

The dress of the caste displays no peculiarities. The men wear the *dhōṭī*, coat, turban, and *rūmāl*. The women wear the *luḡaḡḡ* and *cōlī*.

Notes on the Nāga and Kuki tribes of Manipur.—By T. C. HODSON, I.C.S.

[Received May 1st. Read 7th June, 1899.]

[Mr. Hodson has withdrawn this paper from publication, as he intends to incorporate it in a larger and fuller paper.—Ed.]

Malabar Folklore. The Heroic Godlings.—By S. APPADORAI IYER.
Communicated by the Anthropological Secretary.

[Received 28th March, Read 5th July 1899.]

Hanumān is worshipped, in Malabar, only in temples dedicated to Rāma. I am not aware of any temple in this district solely dedicated to Hanumān. Two very important and sacred temples where Rāma and Hanumān are worshipped are Tirūvangad in Tellicherry Town, and Tiruvilla Mala in Cochin Territory. The legend goes that Rāma, when in exile in the forest with his wife Sitā and brother Lakṣmaṇa, halted for a day in the place where the latter temple stands. It stands on the top of a rocky hill. Whenever a man is in difficulty or desires success in any undertaking, he vows that he will propitiate Hanumān by offering a very large quantity of *avil* (beaten rice) and jaggery. The belief is that Hanumān never deceives the devotee. When the man attains his object, he offers the *avil*, which after the offering ceremony is over is distributed among Brahmans.

Every Māntrikan (one skilled in mantras) and every physician utters an invocation to Hanumān as a preliminary to the application of his art. Mothers when they administer a *Kaṣāyam* (tonic) to their sick children, pray Hanumān that the tonic may have as good an effect upon them as the medicine which Hanumān brought when Rāma and his followers lay unconscious in the battle-field by the effect of Indrajit's Brahmāstram.

Bhīm-sen and *Bhīṣma* do not find a place in the Hindu Pantheon, and are not worshipped in Malabar; but one who eats like a glutton and possesses a strong physique is nicknamed *Vṛikōdara* and *Bhīm-sen*.

The local deities most generally worshipped in Malabar are :—

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|----------------|-------------------|
| (1) Śiva. | (5) Ayyappan. |
| (2) Kṛṣṇa. | (6) Subramanhyan. |
| (3) Rāma. | (7) Gaṇa-pati. |
| (4) Bhagavatī. | |

It is a peculiar feature of Malabar temples that neither Śiva nor Kṛṣṇa appears there with his consort. It is also observed that Śiva is not found here in his milder form, as he is seen in the famous temples of Peroor in the Coimbatore district, and Chidambaram in the South Arcot district, where he appears in the form of Naṭeśwar (dancing with joy), and in Madura where he appears as Sundarēśwar (the handsome). Here he appears in the form of Vira-bhadrar—the grim form in which he decapitated Dakṣa, surrounded by his legions of demons, and as Kirāṭa Rudrar—the hunter's shape in which he appeared and

tested Arjuna's prowess and granted him the Pāsūpatāstram (the destructive weapon).

Similarly, Pārvatī, instead of appearing in the milder form of Minākshi, appears as *Kālī* and *Durgā* or *Bhagavatī* (wife of Vira-bhadrar) thirsting for blood. She is displayed with bending limbs and open hands, with fingers extended; a serpent forms her girdle, and she appears in a state of nudity, except that a scanty cloth is round her loins; her belly is attenuated and shrivelled; her breasts pendent with long nipples; a serpent circles her neck and turning on her bosom projects its head to support her long rough protruding tongue; her chin is peaked; immense teeth and tusks are fixed in her lipless gums; her nostrils and eyes are distended, and snakes are knotted in the pendent lobes of her ears with their heads raised and with expanded hoods; and her hair is stiffened out to enhance her frightfulness. Although human sacrifices have long since been prohibited, there is no doubt that they were formerly offered. Now goats are slaughtered on the last day of the annual Pūram (festival).

There is no recognised marriage law among the Malayālis.

The Nambudiris, the original Brahmans of Malabar are the priests in all the temples mentioned above, and when a Nambudiri is not available, an Embrantiri, a native of South Kanara, is employed. Worship is performed thrice daily and boiled rice is offered as Nevidyams, besides cocoanuts and fruits.

In Malabar there are no villages. The houses are scattered here and there. Each house stands comfortably in the midst of a large garden. Temples are not owned by a village or community. Several Nambudiris have temples in their own compounds. Even in the case of temples to which the public have access, the ownership is limited to a few persons (not exceeding half-a-dozen generally), who are called Uralans. The formation of a new settlement is never heard of here and consequently I am not able to give any information about the selection of a local deity.

The local deity responsible for rice crops is Cherukannath Bhagavatī—also called Anna-pūrṇī—a famous goddess worshipped in Chirakkal Taluk of Malabar. Before seed is sown, three measures of rice are set apart as an offering for Anna-pūrṇī īswarī. This rice is given to the priest of the nearest temple who cooks and offers it to the goddess. In the case of gardens, the planter vows that the first fruits of his trees will be offered to Guruvayur Sri Kṛṣṇa, a famous deity in the Ponani Taluk.

The deity responsible for the weal or woe of cattle is *Mundian*—an incarnation or Sakti of Śiva. The ceremonies in connexion with this deity are performed by Mannāns (washermen).

Iyyappan is also called Hari-hara-putran, i.e., son of Hari (Viṣṇu), and Haran (Siva). The legend is that Viṣṇu had represented himself as Mohini (enchantress) to inveigle the Asuras who wanted to rob the Devas of amṛtam (nectar). The Asuras were enamoured of Mohini's bewitching beauty and altogether forgot everything about the nectar. The Devas took this opportunity of carrying the nectar to heaven from earth. Siva, seeing Mohini, fell in love with her, and the result was a son born through the thigh of Viṣṇu. Iyyappan has no roof. He likes the sun and rain. Nambudiris are the priests. He is the favourite god of the merchants, who set apart a pie in every rupee of gain and propitiate him with a great annual feast.

Bhairon or *Bhairava* is a son of Siva produced from his breath. The name is derived from *bhīru*, meaning the "terrific," and he is represented as holding a ghastly head, and a cup of blood, attended by two dogs apparently in anticipation of sharing the horrid repast. He is also called Kāla Bhairavan. Pilgrims to Benares and Rāmeśwaram, after their return home, perform the ceremony of Kāla Bhairava-priti in fulfilment of their vows to Bhairavan made beforehand. This is a ceremony attended with a big feast to Brahmans. A garland of vadas (a local kind of sweetmeat resembling a circular biscuit with a hole in the middle) is hung round the neck of Kāla Bhairavan, who is very partial to this food. The priest offers this with mantrams to the god and then makes a distribution of the same among the Brahmans present.

Ganeśa is also called Pillayar or Gaṇa-pati. He is invoked prior to the commencement of every undertaking. The Nambudiri Brahman performs the worship and offers cooked rice as nevidyam both morning and evening. In September each year, the festival of Pillayar Caturthi is observed as a general holiday by every class of the Hindū community. Temporary images of the deity, formed of clay or cowdung, are then paraded through the streets, followed by vast crowds of his admirers, and he is propitiated by immense quantities of sweetmeats and cakes.

Māṭṛi is Bhagavatī described above. The deity of the jungle is called Vana Durgā.

SHORANORE, }
19th March, 1899. }

S. APPADORAI IYER.

Riddles current in Bihar.—By SARAT CHANDRA MITRA.

[Received June 4th, Read July 5th, 1899.]

Riddles are current in every country and among every race of people, but nowhere perhaps is the propounding of riddles a more favorite pastime than among Orientals. In India the women and children, after the labours of the day, gather together at dusk round the solitary dimly-burning oil-lamp and wile away the tedium of the hours before retiring by propounding riddles and guessing their answers. At marriage-parties also in Bengal riddles are frequently proposed by the younger relatives and friends of the bride or of the bridegroom to the relatives and friends of the opposite party, not only to wile away the hours before dinner, but also to test their intellectual capacity. In olden times this pastime, begun as an innocent mode of amusement, frequently led to altercation and even to violence, when the party failing to guess the answers were twitted by the others with dullness.

In Indian folk-tales the heroes have sometimes to guess riddles or puzzles which are propounded to them for the purpose of baffling them, and in this they may or may not succeed. In many tales also tasks are set in enigmatical language to the heroes in order to test their cleverness, and at times the hero, being unable to guess what is meant, is helped out of his difficulty by some clever maiden and ultimately marries her.

Among riddles current in Bihār, I offer specimens here which are likely to throw some light on the folklore and the religious beliefs of the Bihāris. These riddles have for their answers the names of Hindu mythological personages, common objects of nature and articles of household use.

Natural Objects.

1. सगरे चत्र में एके टेला ।

उत्तर—सुरज ।

“In the whole lake is one brickbat.”

Answer. The Sun.

Note. The word चत्र means ‘low land covered with water,’ and the two words सगरे चत्र mean the ‘whole lake.’ The sky is likened to a lake and the sun to a brickbat.

J. III. 5

Compare this Bihāri riddle with the Kashmīri riddle about the sun, No. 16 of Knowles' Collection : see Knowles' Collection of Kashmīri Riddles, Journal, Beng. Asiat. Socy., Vol. LVI, Part I for 1887, pp. 125—154.

2. दाँत का मझन दंतुबनि, कि जल का मझन पत्रन ।
मैं तो पूछेँ ऐ सखी, कि पत्रन का मझन कत्रन ॥

उत्तर — जल ।

“The teeth are cleaned with *dāntuwani* sticks ; water is cleansed by the air. I ask then, O sweetheart, what is that which cleanses the air ?”

Answer. Water.

Note.—The word कत्रन means ‘what?’

3. वा ही को गया ता ही भरि पड़ा ।
ता ही मन्दिर में कपड़ा धारा ।
हे पण्डित तुम करो विचार ।
सासु ननदी घर दीहे निकास ॥

उत्तर — पानी ।

“It goes to that place whence it drops down ; and in a temple it keeps its clothes. O learned man, guess the answer. It is driven out of the house by its mother-in-law and sister-in-law.”

Answer. Rain.

Note. It is expelled by its enemies—cold and the air.

4. मारे से मरता नहीं, विन मारे मरि जाए ।
विन पैर पर्वत चढ़े, विन मुख चारा खाए ॥

उत्तर — आग ।

“It dies not by beating ; it dies without beating ; without feet ; it ascends mountains ; without a mouth it devours food.”

Answer. Fire.

5. पानी ले पातर, पहाड़ों ले मोट ।
दौरो ले बड़ा, सरिसहस्रों ले छोट ॥

उत्तर — धुँआँ ।

“It is thinner than water, stouter than mountains, greater than fate, and smaller than mustard-seeds.”

Answer. Smoke.

Note. Compare this with the Kashmīri riddles about smoke, Nos. 102 and 140 of Knowles' Collection cited above.

6. चरक चन्दन दरव के हीन ।
 सो खामी मो के धरे को दीन ॥
 येह संज्ञसार ना, वणिया के दोकान ना ।
 मझिहे तब देख्यो क्या, पूछिहे तब कह्यो क्या ॥

उत्तर—वनीरी ।

“It is a transparent shining thing devoid of metal. My husband has given it me to keep. It cannot be had in this world nor in a trader’s shop. If he shall demand it, what shall I give? If he shall ask about it, what shall I say?”

Answer. A hail-stone.

Note. The word चरक means ‘transparent’; चन्दन ‘shining’; दरव ‘metal.’

7. माता न्ना की बस बसे, पिता बसे आकास ।
 पुराया कही तो भेज दे, नया कातिक मास ॥

उत्तर—मोती ।

“Its mother lives in water, and its father lives in the sky. If you ask for old specimens of it, I can send them; if you want new ones, they can be had in the month of Kārtik.”

Answer. A pearl.

Note. The mother is the pearl-oyster, the father is the Svāti asterism (खानि नक्षत्र), which is in the ascendant in the month of Kārtik (October–November). The Bihāris believe that if rain falls in an oyster then, the rain-drops become pearls. This belief was also current among the Romans, as is evidenced by allusions in the works of the naturalists Pliny and Dioscorides. It is also held by the Tamils, who have a saying that “a rain-drop that falls in an oyster becomes a pearl, as a benefit conferred on the virtuous will endure.”

The Bihāris also believe that, if rain falls on an elephant’s head, the drops turn into ‘elephant’s pearls’ (गज मुक्ता); if on a plantain, into camphor; if on a bamboo, into *bamśa-locan* (बंशखोचन); and if on a cow’s head, into *go-rocanā* (गोरोचना.) The people of the Coromandel coast believe that pearls can be found also in bamboos, sugarcane-stalks and elephants’ tusks. *Bamśa-locan* (called *bamśa-rocanā* in Sanskrit and *tabāshīr* in Urdū) is the siliceous matter found in the joints of the female bamboo; it is largely used in homœopathic medicine. *Go-rocanā* is a bright yellow pigment found in the heads of cows.*

* [The Dictionary says it is prepared from the cow’s urine or vomit—Ed.]

Animals.

8. लाल मुकुट सुर्गा नहीं, सक्ल पीठ नहीं मोर ।
 लम्बी पूंछ बानर नहीं, चारि चरण नहीं घोड़ ॥

उत्तर - गिरगिट ।

“It has a red crest, yet is not a cock ; it has a green back, yet is not a peacock ; it has a long tail, yet is not a monkey ; and it has four feet, yet is not a horse.”

Answer. The common garden-lizard (? *Calotes versicolor*, Daud.).

9. बन में पेना बौगल वाट ।

उत्तर - सांप ।

“A long thin piece of bamboo is thrown away in the forest.”

Answer. A snake.

Note. The पैना is the thin long piece of bamboo used by Bihāri ploughmen for goading plough-cattle. The words बौगल वाट mean ‘is thrown away.’ A snake lying on the ground at full length looks like it.

10. विना पात्र के चोर आया ।
 विना दुम के गाए चोराया ॥
 विना सिर के आदमी, कहता है ।
 कि इति रास्ते ले गया है ॥

उत्तर - सांप - बेंग - केंकड़ा ।

“A thief without feet came, and stole a cow without a tail, and stole a man without a head. People say he took them away by the same way that he came.”

Answer. A snake eating a frog and a crab.

11. हडिल गोडिल मोडिल ना ।
 ठापक दुंयां रोईयां ना ॥

उत्तर - जोंक ।

“It has no bones, no anus, no mouth, no body, no house, and no hair.”

Answer. A leech.

Note. In colloquial Hindī, हडिह means 'bone'; मोडिह 'anus'; मोडिह 'mouth'; डापक 'body'; दुंयां 'house'; and रंईया 'hair.'

12. चक्री त्रिशूली न हरिर्न विष्णुः, महाबलिष्ठो न च भौमसेनः ।
खच्छन्दचारी नृपतिर्न योगी, कान्तावियोगी न च रामचन्द्रः ॥

उत्तर — सांड ।

"He possesses a discus, though he is not Viṣṇu; and a trident, though he is not Śiva; he is very powerful, though he is not Bhima-sena; he wanders about at his own pleasure, though he is not a king or an ascetic; he is separated from his consort, though he is not Rāma-candra."

Answer. A Brahminy bull.

Note. Brahminy bulls, which are consecrated on the occasions of śrāddhas, are branded with the marks of Viṣṇu's discus and Śiva's trident; they live solitary and graze at large. This riddle is in Sanskrit, in the metre Upajāti.

13. पच्छिम से आइली तिरिया ।
अन्न खाए पानी का किरिया ॥

उत्तर — घुण ।

"From the west has come a female, who eats rice but has taken a vow not to drink water."

Answer. The rice-weevil.

Note. In colloquial Hindī, the word तिरिया means 'a woman,' and किरिया 'a vow.' Hindu women sometimes take a vow to abstain from a particular article of food. The rice-weevil feeds only on rice and does not touch water.

14. चंडुलपुर का राजा, चुटकी पर धराए ले ।
तरहथी पर विचार भैल, नहन पर मराए ले ॥

उत्तर — ठील ।

"He is king of the town-like crown of the head; he is seized with the finger-tips, tried on the palm of the hand, and killed on the finger-nails."

Answer. A louse.

Note. The word चंडुल means 'crown of the head,' and the word भैल 'took place' (= डषा).

Trees, Fruit and their produce.

15. एड़ी का घम घम, चाका पतैया ।
फरे का लटपट, फरे मीठैया ॥

उत्तर - केरा ।

“Its leg is like a pillar; its leaves are broad; its fruits hang down in bunches and its fruits are sweet.”

Answer. The plantain-tree.

Note. In colloquial Hindi, the word एड़ी means ‘leg’; घम ‘a pillar’; and लटपट ‘hanging down in a bunch.’

16. एक पत्र तीन पत्र है ।
चढ़े ईश के शीष ॥
सो फल तुम्हारे भौन है ।
हमें देऊ बकशीष ॥

उत्तर - बेलपत्र ।

“One leaf is three leaves; it is placed on the head of the god *Siva*. That fruit is found in your house; please give it to me as a present.”

Answer. The Bael (*Aegle marmelos*).

Note. The trefoil leaf of the bael tree is offered with flowers in worship to *Siva*, on whose head bael-leaves are usually placed. The word भौन (भवन) means ‘house.’

17. आकाश पाताल वरु है सुरसङ्गा ।
पानी पवन नहीं जागे अङ्गा ॥
गिर पड़े तौ मर नहीं जाय ।
विना हजाले तोड़के खाय ॥

उत्तर - गुलर ।

“It lives, like the gods, in the sky and the nether regions in a world of its own; neither water nor air touches its body; when it falls down, it does not die; without its being killed by way of sacrifice, people pluck and eat it.”

Answer. The fruit of the *Ficus glomerata*.

Note. The fruit of this fig tree contains numerous insects which, like the gods, live in a world of their own. Water and air cannot touch

them. When the figs fall down to the ground, the insects do not die. People pluck the figs and eat them, without first killing the insects within.

18. भादो - फुले चैत बतीआए ।
ना भूँइ गिरे ना सुगा खाए ॥

उत्तर - झरकाट ।

“It flowers in the month of Bhādo (August–September), and bears pods in the month of Chait (March–April); its pods fall not to the ground nor do parrots eat them.”

Answer. The Jharkat or Bābul tree (*Acacia farnesiana*).

Note. It is also known as the Cassie flower.

19. एक पेढ़ अगड़घता ।
ओकरा सोरि ना पत्ता ॥

उत्तर - आकाशबन्तर ।

“A plant without a like; it has neither roots nor leaves.”

Answer. A yellow thread-like parasite upon trees.

Note. In colloquial Hindi, the word अगड़घता means ‘without a like or similar one’; its derivation is uncertain. The word ओकरा means ‘of which,’ and सोरि ‘a root.’ See riddle No. 24.

20. बन में ओखर टांगल वा ।

उत्तर - कटहर ।

“A wooden mortar is hung in the forest.”

Answer. Jack fruit.

Note. The *okhar* is the large wooden mortar used in Bihāri households for husking rice. A big jack fruit looks like a middle-sized mortar from a distance. The word टांगल means ‘hung,’ and वा ‘is.’

21. बाल छड़ी ।
भूँइ में गड़ी ॥

उत्तर - कन्द ।

“A red stick buried in the ground.”

Answer. The sweet potato.

Note. Its thin tubers look like red sticks.

22. लाल लाल दैया ।
 फरे भवदैया ॥
 कोइरो का लड़िका ।
 कहे बाप रे दैया ॥

उत्तर—मरिचा ।

“The seeds are very red ; they grow in clusters ; the Koiri’s son cries out, ‘O father, O mother.’”

Answer. Chilli or red pepper.

Note. In colloquial Hindi, the word दैया means ‘seeds’ ; भवदैया ‘a cluster’ ; and दैया ‘mother.’ The Koiri’s child cries out on eating chillis. The Koiri’s child is mentioned here, because Koiris generally cultivate the ordinary vegetables close to their homesteads and sell them in the bazar. The Koiri’s child is especially likely to stray into the vegetables and particularly among the chillis and taste the attractive red fruit out of curiosity.

Compare this riddle with No. 32 of Knowles’ Collection from Kashmir.

23. छोटी सुटकी रानी,
 पत्थल पुराणी ।
 फोड़ों तो सेन्दुरदानो ॥

उत्तर—मसूरी ।

“A fat little queen as hard as stone ; if you break her, she is then a small box of vermillion.”

Answer. A *masūri* or lentil (*Ervum lens*).

Note. The *masūri* has a hard pod with red seeds.

24. एक पेड़ अगड़घता ।
 ओकरा फूल के ऊपर पत्ता ॥

उत्तर—गम ।

“A plant without a like ; it has leaves upon its flowers.”

Answer. The *Gum* plant.

Note. The plant grows in waste places in North Bihār during the early part of the rains. It bears numerous little white flowers on bracts, and the bracts are surmounted with leaves. It is sometimes eaten as a remedy for fever.

In colloquial Hindi, the word अगड़घता means ‘without a like, or similar one,’ (see riddle No. 19,) and ओकरा ‘of which.’

25. एक अचरज मो ही देखा न जाय ।
हिन्द तुबक सङ्ग मिल खाय ॥
बात कहत मो ही आत्रे हसि ।
आधा गट्टा आधा खसौ ॥

उत्तर - खरबुजा ।

"A more wonderful thing have I never seen. Hindūs and Musalmāns eat it together. To utter its name excites my laughter. Half of it is 'ass,' and the other half is 'castrated goat.'"

Answer. The musk-melon.

Note. In colloquial Hindi, the word तुबक is applied to Musalmāns. The first half of the Hindi word for musk-melon (खरबुजा) is खर which both in Persian and in colloquial Hindi means 'an ass'; and the other half बुजा means in colloquial Hindi 'a castrated goat'. The word अचरज (Sansk. आश्चर्यं) means 'a wonder,' 'a wonderful thing.'

Compare this riddle with the Kashmiri riddles Nos. 28 and 33 of Knowles' Collection.

26. एक धान के बारह पिस्ता, चार हज़ार हैं धार ।
जो यह फल को आनि खिलात्रे सोई नारी हमार ॥

उत्तर - नींबू ।

"It is a breast with twelve nipples and four thousand pores: the woman who will bring me this fruit for my eating is my beloved."

Answer. A lemon.

Note. The twelve nipples are the segments of the lemon.

27. नन्ही चुक छौड़ी रमुनीया नात्र ।
घघरी पहिर के पेठीया जात्र ॥

उत्तर - मुरई ।

"An exceedingly small girl, by name Ramuniyā; go to the market with your frock on."

Answer. A radish.

Note. In colloquial Hindi, the word नन्ही means 'small,' and चुक 'exceedingly.' The frock is the crown of leaves. In Bihār radishes are taken to the market for sale with the leaves on, as the leaves are eaten uncooked by the lower classes.

28. राजा की बेटो ऊमेले की नाती ।
सहस्र कपड़ा की बांधेली गांती ॥

उत्तर - पौधाज ।

"She is daughter of a king, and the granddaughter of Humel, she wears a thousand pieces of clothing tied round her with knots."

Answer. An onion.

Note. Humel is the Bihāri rustic's corruption of the name of Humāyūn, the great Mughal Emperor of Delhi, and he is probably mentioned because traditions of him are current in Bihār. The *dohar* or upper cloth is worn toga fashion by Bihāri rustics during the cold weather, tied about the shoulders with many a knot, and is called गांती when so worn.

29. एक सादर एक गोरी नारी दोनों बिके माझ बज़ार ।
एक सत्तो एक महङ्गी आत्रे दोनों एक ही नाम कहात्रे ॥

उत्तर - इलाची ।

"One woman is white, the other black; both are sold in the bazār. One is cheap and the other dear; yet both are called by the same name."

Answer. The Lesser Cardamum (*Elettaria cardamomum*) and the Greater Cardamum (*Amomum subulatum*).

Note. The lesser cardamums are white in colour and are rather dear in price. The greater cardamums are black and are a cheap and efficient substitute for the former. The word सादर is the colloquial Hindi form of the Sanskrit श्यामल and means 'black,' 'dark.'

30. एक नारी कर जोड़े हांडी ।
जन्म लिये कभूँ ना बाढ़ी ॥
ना यह मूरति चित्र उरेहा ।
मुख गोविन्द राधिका देहा ॥

उत्तर - करजीरी ।

"A woman stands with folded hands; she never grew since her birth; she is like neither an idol nor a picture; her face is of Gobind's colour, (black), and her body of Rādhikā's colour (red)."

Answer. The Crab's-eye seed.

Note. The crab's-eyes (Hindi करजीरी and Bengali कूँह) are the seeds of the climbing plant *Abrus precatorius*, L., and are used in India

by jewellers and druggists as weights (*rati*) averaging a little less than 2 grains. The upper portion of the seed is black, and the lower portion red. The word उरेहा means 'like,' 'similar to.'

31. बाप के नात्र से पुत का नात्र, नाती का नात्र कुछ कौर ।
यह कहागी बुभके, पाखे उठाओ कौर ॥

उत्तर — मऊषा ।

"From the name of the father is the name of the son; but the name of the grandson is something different. After guessing this riddle, O Pāṇḍe, eat your food!"

Answer. The Mahuwā tree (*Bassia latifolia*, Roxb.).

Note. The fleshy corollas of the flowers are an important article of food both for men and for animals, and yield by distillation a coarse spirit. The fruit is eaten raw or cooked, and from its seed an oil is obtained which is used for culinary purposes and for soap-making. The father is the tree, and the flower (and the spirit) which is the son is called by the same name, Mahuwā. The grandson is the fruit, called by the altogether different name कौरना. In colloquial Hindī, the word कौर means 'food.'

32. सन्नि दही जमाइये, भिनसहरा गाए बियाए ।
बच्छरू द्वा के पेट में, मखन शहर बिकाए ॥

उत्तर — अफीम ।

"Curdled milk is set to thicken in the evening; in the morning the cow gives birth to the calf that is within her womb; the butter is sold in the city."

Answer. Opium.

Note. The poppy-heads are incised in the morning that the juice may exude, and the exuded juice thickens into opium during the night. The word भिनसहरा means 'the morning.'

33. संख ऐसा ऊजरा, मलय गिर के बास ।
देऊ सेयाने बखिक मों, माऊ पठाइन् सास ॥

उत्तर — कपूर ।

"It is white as a shell and has all the odours of the Malaya hills. O clever shop-keeper, give me that, for my mother-in-law has sent for it."

Answer. Camphor.

34. सुगा महोखा बाकुला, तीतिव के अगुहार ।
जो यह फल को खावि खिकारै, सोई कन्त हमार ।

उत्तर—पान ।

“It is green like the parrot, brown like the mahokhā bird, white like the heron, mottled-brown like a butterfly: the man who brings this fruit for my eating is my beloved.”

Answer. Betel (*i.e.*, the green pān-leaf containing brown catechu, white chunam and mottled-brown areca-nut).

Manufactures, Trade, &c.

35. चलते चलते थक गया चला न एको कोश ।
त्रा के लड़के ऐस हुए कि चल गए सौ सौ कोश ।

उत्तर—कुम्हार का चक्र ।

“With continual moving, he became exhausted; yet he did not move one single kōs. His children became such that they moved away hundreds and hundreds of kōses.”

Answer. The potter's wheel.

Note. The children are the earthenware which are sold far and wide.

36. एक चिरिया ऐसी ।
जो पानी में बैसी ।
लपक धरे गरा ।
फिर पानी में पड़ा ।

उत्तर—कुम्हार का डोरा ।

“There is such a kind of bird, as lives in water. It leaps and seizes one by the neck and again drops into the water.”

Answer. The potter's string with which he cuts off the finished vessels.

Note. The string is usually kept wet in a vessel of water.

37. कांचे गुलगुल पकले कठेश ।
सो मल परे मझौली के हेठ ।

उत्तर—कुम्हार के बर्तन ।

“When raw, they are very soft, but when ripe are hard. Those fruits are produced beneath the hollow ground.”

Answer. Potter's earthenware.

Note. The गन्नीली is the circular hollow made by potters in the ground, in which the clay vessels are placed and then baked. It is otherwise known as बाड़ा. The word मुल्लमुल्ल means 'soft'; कठेर 'hard'; and देठ 'below.'

38. एड़ी काजर माथे मौर, पीठ पर दुइ दान्त ।

यह बुभौखल बुभिके, तो जेन्न बैठ कान्त ।

उत्तर — जांत त्तो पिबनीहार ।

“Its leg is black; on its head is *the head-dress called maur*; on its back are two teeth. After guessing the answer to this riddle, let my husband sit down to his dinner.”

Answer. The millstone and the grinder.

Note. The word एड़ी means 'leg'; here it means the nether millstone. The मौर is the head-dress made of pith which is worn by Bihāri brides at their marriages, and is here applied to the कुचा the piece of wood containing the two handles, which is fixed across the upper millstone. The two teeth are the two wooden pegs with which the piece of wood containing the two handles is fixed on to the upper millstone. In colloquial Hindi, the word जेन्न means 'to eat,' and काजर means 'black'; and the word कान्त means 'husband' and is here applied to the grinder.

39. कुटम्ब को कुटम्बिनी कुटम्ब से घरात्रे ।

कुटम्ब के माथे चढ़ाके कुटम्बिनी पीटात्रे ॥

उत्तर — लोहा ।

“A female relative seizes a relative with the assistance of a relative; the female relative places him on the head of a relative, and beats him.”

Answer. Iron.

Note. A piece of red hot iron is seized with a pair of iron tongs (चांडसी), placed on an iron anvil (नेहार), and beaten with an iron hammer (रथौड़ी).

40. कटि काठे कटि काटी है,
हृदया वक्कठोर ।
ता पर ब्राह्म कठिन है,
सौंग ऊपर एक ठोर ।

उत्तर—कोल्ह ।

“A waist of wood, the waist is cut open; a heart as hard as adamant: thereon is a hard pole, and above are horns and a beak.”

Answer. A sugarcane-press.

Note. The middle is made of wood; and the place (heart), where the juice is pressed is very hard. The horn-like processes are the two shafts attached to the pole, to which the bullocks are yoked.

41. आहां आहां आहां ।
पर गोड़ दुइ बाहां ॥
पीठ पर पूंछ जने ।
खो तमाषा कहां ॥

उत्तर—तराजू ।

“Bravo! bravo! bravo! It is placed on others' feet, it has two arms, and its tail grows upon its back. Where is that curiosity?”

Answer. A pair of scales.

Note. In using scales, the two pans are usually placed by dealers on their feet. The tail growing from the back is the string tied to the middle of the beam of the balance, and held in the hand.

42. खम खम कचहरौ में खंभ गाड़लवा ।
केऊ लेत केऊ देत केऊ दांत बौले त्रा ॥

उत्तर—हुक्का ।

“In an assembly of people is erected a wooden pillar. Some take it, some give it; some ask for it by word of mouth.”

Answer. A huqqa.

Note. The words खम खम mean ‘full of people.’ The word खंभ means ‘pillar,’ and refers to the wooden tube of the huqqa. The words दांत बौलना mean ‘to speak,’ ‘to ask by word of mouth.’

Compare this riddle with the Kashmiri riddle about the huqqa, No. 27 of Knowles' Collection.

43. कमर के घातर जाद गन्हीर
 सुरसरि त्ता के बसे शरीर ।
 बनरिपु त्ता के सिर पर रहे
 दृष्टकूट गोपीजी कहे ॥

उत्तर — ऊक्ता ।

“Its waist is thin, its bowels are capacious; in its body divine water dwells; on its head is fire. Let the Gopiji tell this riddle.”

Answer. A huqqa.

Note. The belly is the bowl which contains the water. The word बनरिपु literally means ‘enemy of the forest’, and hence ‘fire’ which devours forests.

44. पेट में पानी सिर पर आग ।
 पिया के कारण जिया सोहाग ॥
 मुख चुमे पै करती बात ।
 नहीं तो नारी मौन होए जात ॥

उत्तर — ऊक्ता

“She has water in her body and fire on her head. She has assumed the vermillion-spot for her husband’s sake. When kissed on the mouth she speaks; but if not, the woman remains silent.”

Answer. A huqqa.

Note. सोहाग means ‘vermillion.’

45. इन्द्रशीष पर बैठके सती होए एक नारी ।
 मुख चुम्बन के कारणे, जरती पुकारि पुकारि ॥

उत्तर — चिल्लम ।

“Having seated herself on Indra’s head, a woman immolates herself in the fire; as she is kissed on the mouth, she burns with much lamentation.”

Answer. The chillam.

Note. The chillam, or small pan containing the tobacco and charcoal heaped thereon, is placed on the top of the huqqa, and Indra is the god of the watery sky.

This Bihāri riddle has a striking resemblance to Kashmiri riddle No. 96 of Knowles’ Collection.

46. गन्धी चुक का भैंसा ।

भर घरे बैसा ॥

उत्तर - दिया बत्ती ।

“An exceedingly small buffalo; it occupies the whole room.”

Answer. An oil-lamp.

Note. The *chirāgh* or earthenware saucer containing the oil, with the wick sticking out sideways, and begrimed with dirt and soot is compared to a small black buffalo. Its light pervades the whole room.

For गन्धी चुक see riddle No. 27.

47. एक ही गारी पुरुष हैं डेर ।

सब से मिलती एक ही बेर ॥

दिना चार का अन्तर होई ।

अरुमल पुरुष छोड़तै सोई ॥

उत्तर - कङ्गी ।

“There is one woman, there are many men; she visits them all at the same time: there is an interval of some four days; the men become entangled, and she separates them.”

Answer. A comb.

Note. Compare this Bihāri riddle with the Kashmīri riddles about a comb, Nos. 13, 113 and 117 of Knowles' Collection. The word अरुमल means 'entangled.' The men are the hair of the head.

48. मौस मास ठेऊकात्रों ।

तो बिजो में कुकात्रों ॥

उत्तर - सूई तागा ।

“Stiffen and harden; then put into the hole.”

Answer. Needle and thread.

49. गन्धी चुक वाले मीयां लमहर पूंछ ।

होदे गइले वाले मीयां होदे वाटे पूंछ ॥

उत्तर - सूई डोरा ।

“An exceedingly small puppet; it has a long tail; when the puppet has gone to that side, the tail remains on this side.”

Answer. A needle and thread.

Note. A small puppet used by jugglers in Bihār is called बाबू जीयां. The jugglers place it at the end of a big stick and dress it and the stick with clothes reaching to the ground. The stick is here called the tail of Bāle Miyā. The needle is likened to the puppet, and the thread to the tail. When the needle accidentally slips from the hand of the tailor and falls at a distance, the thread remains near him. For मन्दी चुक see riddle No. 27.

Compare this Bihāri riddle with No. 22 of Knowles' Collection from Kashmīr.

50. चारि चरण दुइ शीष हैं,
ता पर भीषम सवार ।
बिना जीव के जीव है,
सो मो ही देऊ भेजाए ।

उत्तर — खड़ाऊं ।

“It has four feet and two heads; on it rides a heavy rider; though without life, it has life—send me that thing.”

Answer. A pair of sandals.

Note. The four feet are the pair of sandals and the two feet of the wearer. The two heads are the two knobs which pass between the great and the smaller toes. The sandals move about with the wearer.

51. तस्कर नाम का आदि जो ।
गरगहना का अन्त ॥
ता ही मध जो रहत है ।
भेज दे तु ही कन्त ॥

उत्तर — चोली ।

“That which *begins with* the beginning of the name of ‘thief’ and *ends with* the end of ‘neck ornament’; that which rests on the waist. O husband, do thou send me that.”

Answer. A woman's bodice.

Note. The first portion of the word चोली ‘bodice,’ is चो which is the initial of the word चोर ‘thief.’ The last portion is ली which is the final of the word चांरुली ‘a neck-ornament.’

52. काले मुंह के भेड़ कुलाचे ।
उकटी हो खंगुली पर नाचे ।
जब कूए मे मारे हुनी ।
दिस का हाल बतावे सुपि ।

उत्तर — कलम ।

“A sheep with a black face leaps; upside down it dances on the finger. When it takes a plunge into the well, it communicates the secrets of the heart noiselessly.”

Answer. A pen.

Note. Its black point is the face. The well is the inkstand. The verb कुलाचना means ‘to leap.’

This may be compared with the Kashmiri riddle about writing, No. 109 of Knowles’ Collection.

53. सर सर डालिले ।
ठेकाम ले पंऊचाइले ।
तनि एक माङ्गिले ।
तो काहे कोइनाइले ।

उत्तर — डोरी ।

“When let down hastily, it reaches its destination. It draws a little; then it is thrown aside.”

Answer. A rope for drawing water.

Note. The word कोइनाना means first ‘to become angry’ and secondly ‘to throw aside.’ When one is angry, one often keeps aloof from others.

This Bihāri riddle bears a striking similarity to the Kashmiri riddle, No. 101 of Knowles’ Collection.

54. एक नारी ब्रह्म क्लेशकविनी, बड़े भाग से मिलती है ।
अपने ऊपर मरद चढ़ावै, मर्दों पै खुद चढ़ती है ।

उत्तर — पालकी ।

“She is a most beautiful woman, she is obtained by good luck; she makes her husband ride upon herself; she herself rides on men.”

Answer. A pālki or palanquin.

Note. The word **बैलबिडी** means 'very beautiful.' It is on occasions of marriage and other auspicious ceremonies that people get palanquins to ride in. Hence it is said she is got by good luck.

55. राजा की एक सुन्दर रानी ।
 चूतर का घर पिन्ने पानी ॥
 राज के मारे डुब डुब जाए ।
 गहक मार पड़ोसिन खाए ॥

उत्तर - घड़ी घटा ।

"A Rājā has a beautiful queen; her lower part drinks water; from time to time she becomes drowned for shame; and a female neighbour is beaten unjustly."

Answer. A water-clock and a gong.

Note. The queen is the water-clock which sucks up water through a hole beneath. It becomes filled every hour and sinks down into the water-vessel; and a gong, placed near it, is then beaten to indicate the hour.

56. उत्तम कुल की है एक मारी ।
 जन्मे तब ही बाप ही मारी ॥
 दादा के संग जब ही पड़े ।
 तब ही बाप को पैदा करे ॥

उत्तर - मट्ठा ।

"She is a lady of noble lineage; as soon as she is born, she kills her father. When she falls into the company of her grandfather, she gives birth to her father."

Answer. Whey.

Note. Whey (जोरन) is produced from milk; when it is added to milk, the milk is killed, *i.e.*, is curdled into *dahi*. When the *dahi* is churned with the churning-stick, it separates off into butter and whey.

This sort of language, expressing the birth of the father after that of the child is common enough in Indian riddles, as will appear from the Kashmiri riddle about the cotton plant, No. 99 of Knowles' Collection.

Religion and Mythology.

57. नागबेलिरिपु की सुता, ता के पति का हार ।
वा के अरि पर जो चढ़े, तुजसी ता ही संहार ।

उत्तर—विष्णु ।

“The enemy of the flower Nāg-beli has a daughter; her husband wears a necklace; he who rides on the enemy of that necklace, Tulsī worships him.”

Answer. Viṣṇu.

Note. The enemy of the flower Nāg-beli is Snow or *Him* (which is another name of Hima-vat, the Himālaya mountains); Hima-vat's daughter is Pārvatī; her husband Śiva wears a necklace of snakes; their enemy is the bird Garuḍa which carries Viṣṇu.

58. तौनि नयन षट चरण हैं, दुइ मुख जीभा एक ।
तेहि सम्मुख त्रिया चलत नहीं, पखित करत वीवेक ।

उत्तर—सुक्राचार्य ।

“Three eyes, six legs, two mouths, and one tongue; before him women never walk. O learned men, find him out.”

Answer. Śukrācārya.

Note. Śukra was the spiritual preceptor of the *Daityas* or demons. He is represented as riding on a frog. He was blind of one eye; hence his three eyes are his own one eye and the frog's two. His two mouths are his own and the frog's. His one tongue is his own, for the frog is popularly believed to be tongueless. Women will never go to their husbands' homes when the *Sukra* asterism is in the ascendant. Hence the *Doṅgā*, *Gauṇā* and *Rukhṣati* ceremonies, on which occasions married women have to leave their fathers' houses and go to those of their husbands, never take place when this asterism is in the ascendant.

59. षट चरण भौरा नहीं, तीन नयन नहीं ईश ।
सो तुम्हार रक्षा करै, एक रसना दुइ शीष ।

उत्तर—सुक्राचार्य ।

“Six feet, yet not a bee; three eyes, yet not the god Śiva; one tongue yet two heads. May he preserve you!”

Answer. Śukrācārya.

Note. This is similar to the last preceding riddle. The god Śiva has a third eye on his forehead.

60. दुइ चरण भूँइयां चले, चार करै सुख चैन ।
तुलसीदास विचार कहे, तीन शीष दुइ नैन ॥

उत्तर—अन्धा अन्धी का पुत्र सरत्तन ।

“Tulsi-dās thinks;—two feet walk on the ground; four feet rest comfortably and happily; he has three heads and but two eyes.”

Answer. Sarwan, the son of the blind sage Andhak.

Note. Sarwan or Sindhuk was a little boy, the son of a blind sage named Andhak. His mother was also blind. He used to carry about both his blind parents on his shoulders. This explains the riddle. It is said that King Daśa-ratha of Ayodhyā, while out hunting, killed Sindhuk by mistake for an elephant. The word चैन means ‘happiness,’ ‘comfort.’

61. दुइ चले चार लटके बोले मधुरी वैन ।
सुर दास अस कहे गए शीष तीन दुइ नैन ॥

उत्तर—अन्धा अन्धी का पुत्र सरत्तन ।

“Two feet walk and four are dangling; he speaks honeyed words; he has three heads and but two eyes; this asks Surdas.”

Answer. Sarwan the son of the blind sage Andhak.

Note. This is a variant of the last preceding riddle. The word वैन means ‘words.’ The sage Andhak and his wife spoke sweet words to their son Sarwan. Surdās is the name of a famous ascetic, who renounced the world and devoted himself to the contemplation of God.

62. बारह मास षट ऋतुआ हैं, वर्षा शिशिर बसन्त ।
एक दिन ऐसा कौन है, कि शित्रा न भात्रे कन्त ।
भादो शशिमख चौथ को शित्रमुख होय कलङ्क ।
याते ब्रह्म ही दिन ऐ सखी शित्रा न भात्रे कन्त ।

उत्तर—चौक चान्दा ।

“There are twelve months and six seasons; there are the rains, the dewy season and spring. When is that day on which a woman does not esteem her husband auspicious. Siva’s face become blemished on the fourth day of the bright half of the moon of Bhādo; therefore, Pārvatī does not esteem her husband on that day, O my friend.”

Answer. The Caukcāndā day.

Note. The fourth day of the light fortnight in the month Bhādo is known in Bihar as the *Caukcāndā* day and in Bengal as the *Naṣṭa-candra* day. Both in Bihar and Bengal it is considered very inauspicious

to look on that day at the moon which is then full of ill omen.* Siva bears on his forehead a moon; and as it becomes full of ill omen on that day, Pārvati does not go to him.

Play on Words.†

63. तीन अक्षर में रस बडत ।
 मध्य का काटे समुद्र का एत ॥
 आदि का काटे जित्त से जाए ।
 अन्त का काटे सब कोई खाए ॥

उत्तर—सागर ।

“In three letters there is much pretty fun. If you cut out the middle letter, the father-in-law's son is left. If you cut off the initial letter, it is deprived of life. If you cut off the final letter, everybody eats what is left.”

Answer. The word सागर *Sāgar*, ‘ocean.’

Note. The father-in-law's son is the brother-in-law, Hindi सार *sār*. By the elision of the initial, only ‘the neck,’ गर *gar*, is left. By the elision of the final, साम *sāg*, ‘country vegetables,’ is left.

64. तीन अक्षर कायस्थ के पास ।
 अन्त काटे उड़ि लगे आकास ॥
 आदि का काटे सब कोई चढ़े ।
 मध्य का काटे सब कोई करे ॥

उत्तर—कागज ।

“Three letters exist beside a Kāyasth (i.e., a writer). If you cut off the final letter, what is left flies up to the sky. If you cut off the initial letter, every body rides on what is left. If you cut out the middle letter, every body does what is left.”

Answer. The word कागज *kāgaj*, ‘paper.’

Note. By the elisions, the several words काग *kāg* ‘a crow,’ गज *gaj* ‘an elephant’ and काज *kāj* ‘work’ are formed.

* For a fuller account of the superstitions connected with the *Caukcāndā* day, see my paper entitled *On Vestiges of Moon-worship in Behar and Bengal in the Journal of the Anthropological Society of Bombay*, Vol. II, pp. 597-601.

† See also Riddles Nos. 25 and 51.

65. लाग कहे लागत नहीं, वर्जत लागत घाय ।
कहं पहिली एक मै, दीजे चतुर बताय ॥

उत्तर - ओठ ।

“They say ‘unite,’ but do not unite; *they say* ‘separate,’ but unite with each other. I propound a riddle. O ye clever people, find it out.”

Answer. The lips.

Note. In pronouncing the word “unite” *लाग*, the lips do not touch each other; but, in pronouncing the word “separate” *वर्जत*, they touch.

66. लक्ष्मीपति के कर बसे, पञ्चाक्षर गिण लेखो ।
आदि का अक्षर छोड़िके, बाकी हो सो देखो ॥

उत्तर - सुदर्शन (सुदर्शन) ।

“A thing there is in the hand of Lakṣmī’s husband, count ye five letters; take away the first letter and give me what remains.”

Answer. Viṣṇu’s discus सुदर्शन (*i.e.*, properly सुदर्शन) *Su-darśan*.

Note. Lakṣmī’s husband Viṣṇu holds the discus called *Su-darśan*. When the first letter सु *su* is taken away, what remains is दर्शन (*i.e.*, properly दर्शन) ‘a sight’ of the deity himself.

Miscellaneous.

67. सारी गुदड़ी ब्रो जल गई ।
जला न एको सूत ही ॥
घरनाले को पकड़ लिया ।
घर खिड़की के रास्ते चला गया ॥

उत्तर - जीव ।

“The whole cloak has been burnt up, yet not a single thread of it is burnt. The dweller in the house was seized; but the house went out by the doorway.”

Answer. Life or soul.

Note. The cloak is the body and the thread is the soul; the body is burnt, but the soul continues. The house is the body; death seizes the life, and the corpse is taken out by the doorway to be burnt.

68. एक नारी ब्रह्म सब को भाँजे ।
 मुख को नहीं भेद बताजे ।
 ज्ञा को जाने मातुष चतुर ।
 खोले देखाजे अपना सतुर ।
 सुपके सुपके बातें करे ।
 दानिषमन्दों के घर रहे ।

उत्तर - विद्या ।

"She is a lady; she likes everybody much; she does not disclose her secrets to the foolish. Clever men know her. She points out to such men their enemies; she talks very silently; she lives in the houses of the wise."

Answer. Learning.

Note. The word सतुर is a corruption of Sanskrit शत्रु 'an enemy.'

69. एक फल अनुराधा ।
 केहु का सौँस केहु का आधा ।

उत्तर - माता पिता ।

"There is a fruit which is very good. Some enjoy it wholly; some in halves."

Answer. Parents (mother and father).

Note. In colloquial Hindi, the word अनुराधा means 'good'; and the word सौँस means 'wholly.' An only son enjoys his parents wholly; but two sons share them.

70. हाथ ना गोड़ ना रूप ना रेखा ।
 आदमी को कौन चलाजे देवो ना देखा ।

उत्तर - बूढ़े ।

"It has no hands, no feet, no body, nor any sign; who will lead men to it? The gods have not seen it."

Answer. A bogie.

71. छोटी सुटकी खरहा, लटपट काण ।
 ते ही पर लामो पचोस मन घान ।

उत्तर - चिट्ठी ।

"A fat little rabbit with drooping ears; on it are laden twenty-five maunds of paddy."

Answer. A letter.

Note. The drooping ears are the flaps of the envelope. The twenty-five maunds of paddy are the large number of words and ideas that can be written in a single letter. The word चरवा is the common colloquial Hindi name for 'rabbit.'

This Bihāri riddle may be compared with the Kashmīri riddles about letters, Nos. 80 and 85 of Knowles' Collection.

72. चारि गरम चारि गरम चारि भुक्ताभरौ ।
एक हरिय बारह खुरी विलग विलग चरौ ॥

उत्तर - साल या वर्ष ।

"It has four parts cold, four hot, and four full of storms and high-winds. It is a deer with twelve hooves; it browses on different kinds of fodder.

Answer. The year.

Note. The parts are the months, four of the cold weather, four of the hot weather, and four of the rainy season. The deer's hooves are the months. The word चरौ means 'grazing,' 'browsing'; the deer (the year) browses on different kinds of fodder during the twelve months.

73. एक मरद नित आने जाए ।
चार चार वेटरा रोज बियाए ॥
ब्रह्म चारों के चार चार जोए ।
जो बुझे सो पछित होए ॥

उत्तर - दिन - पहर - घड़ी ।

"A man comes and goes continually, he gives birth to four sons every day. Each of these four has four wives. He who understands this is a learned man."

Answer. A day, having four watches (*pahars*), each consisting of four hours (*gharis*).

Note. In colloquial Hindi, the word जोए means "a wife."

74. एक नारी सोरह सों रसी ।
बिन आहे रौरे घर बसी ॥

उत्तर - रूपैया ।

"One woman, sixteen paramours. Without being married to you, she lives in your house."

Answer. A Rupee.

Note. The sixteen paramours are the sixteen annas contained in a rupee.

75. सात पांच नौ तेरह साढ़े तीन अढ़ाय ।

झा ही में मो ही राखिए तुम को कसम खुदाय ।

उत्तर — ४० सेर का मन ।

“7, 5, 9, 13, 3½, 2½; keep me in that, I adjure you by God.”

Answer. One maund containing 40 seers.

Note. The total of the figures is 40.

76. एक हरिय को बीस खुरी ।

सींग हैं सौ चार ।

यह बुझौखन बुझिके ।

तो जेहन परोश नारी ।

उत्तर — एक बीघा — २० कड़ा — ४०० धूर ।

“One deer has 20 hooves and 400 horns. After guessing the answer to this riddle let my wife serve the meal.”

Answer. One bighā containing 20 katthās and 400 dhūrs.

Note. For जेहन see riddle No. 38. The verb परोशना means ‘to serve up a meal.’

77. बीस बाप के बेटला बीघना विवेक रचा ।

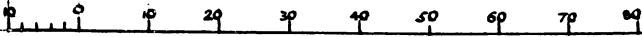
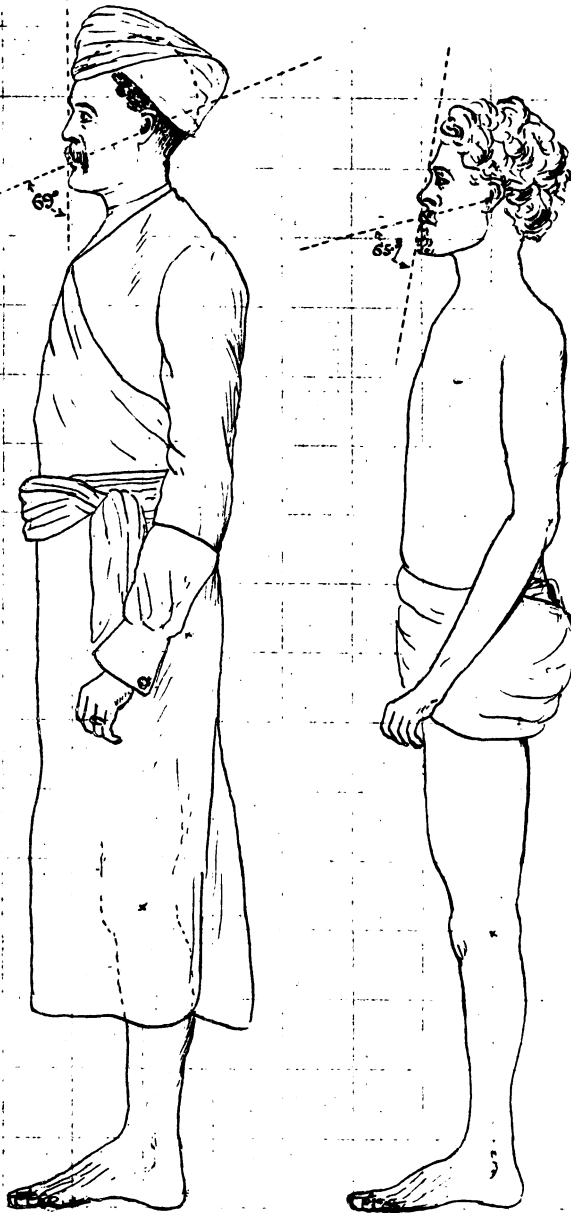
यह बातन का करिय सजा, एक नाति चार सौ आजा ॥

उत्तर — विघा — कड़ा — धूर ।

“After much deliberation Brahmā created a son begotten by twenty fathers. Discuss these matters and find out the answer. He is a single grandson and has four hundred grandfathers.”

Answer. One bighā, which is composed of 20 katthās and of 400 dhūrs.

Note. The lower classes call the god Brahmā बीघना (Sanskrit विधि) In colloquial Hīndī, the word सजा means ‘discussion,’ and the expression करिय सजा ‘take note of,’ ‘discuss and find out the answer.’ The word बातन is the plural, in colloquial Hīndī, of the word बात ‘a word,’ ‘matter.’



Scale of Centimetres

PROFILES OF AVERAGE COORG AND YERUVA MEN.

Journal Asiatic Society of Bengal

Holland. Coorgs & Yerusas.

Vol LXX, Part III, Plate II.



A COORG IN FULL DRESS.

T. H. Holland delt.

Chromo-Litho by Thacker, Spink & Co. Calcutta.

JOURNAL ASIATIC SOCIETY OF BENGAL.

Holland : Coorgs and Yeruvas, Plate III.

J. A. S. B., Vol. LXX. (1901), Part III., No. 2.



Photo. by T. H. Holland.

Collotype by Bemrose & Sons, Ltd., Derby and London.

A GROUP OF COORGS.

JOURNAL ASIATIC SOCIETY OF BENGAL.

Holland : Coorgs and Yeruvas, Plate IV.

J. A. S. B., Vol. LXX. (1901), Part III., No. 2.



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JOURNAL ASIATIC SOCIETY OF BENGAL.

Holland : Coorgs and Yeruvas, Plate V.

J. A. S. B., Vol. LXX. (1901), Part III., No. 2.



Photo. by W. Leavers.

Collotype by Bemrose & Sons, Ltd., Derby and London.

PROFILE OF A YERUVA GIRL.

The Coorgs and Yeruvas, an ethnological contrast.—By T. H. HOLLAND,
A.R.C.S., F.G.S., *Geological Survey of India.*

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I.—INTRODUCTION.

In the little province of Coorg, which embraces a semi-isolated portion of the Western Ghats, we have an interesting instance of the way in which a mountainous and jungle-covered country has been turned to totally different purposes by two distinct races. Like many of the aboriginal tribes of South India who have been compelled to retire to the unhealthy hills before the southward spread of the Aryans, the Yeruvas found in Coorg an asylum of refuge from the aggressive invaders. At a later period certainly, though precisely when is not known, the splendid race of *Koḍagas* (Coorgs) found in the jungles of Coorg the means for satisfying their hunting propensities, whilst the narrow passes to the surrounding lowlands suited their highly developed instincts for predatory excursions into the country of their wealthier but less warlike neighbours. Whilst to the Yeruva the little mountain province was a place of retreat, to the *Koḍaga* it was a Nature-made *point d'appui* for border raids, conducted with a view to supplementing the limited agricultural resources of the small plateau.

The sporting and fighting proclivities of the Coorgs reveal themselves even in their festive and religious ceremonies. From his very birth, when a bow-and-arrow made from the castor-oil plant is placed in the hands of the small baby-boy, the Coorg male is, or at least in the old days was, regarded as a huntsman and a warrior, whose first pride should be his size and physical strength. The selective influences arising from this have combined with many healthy habits to make the Coorgs the finest race, without exception, in South India. Gymnastic feats and skill in the use of arms form some part of nearly every festival in Coorg, and practically the whole of the rejoicings at the end

of the seed-time for the celebration of the *Kail mūrta*, when, after incense is burned and offerings made to the household collection of weapons, an athletic meeting is held on the *ūru-mandu*, or village green, which serves every function of the old Roman forum.

Out of a total population of 173,055 at the time of the last census, the two largest castes peculiar to the province—the Coorgs and Yerusas—numbered 32,611 and 14,209 respectively.¹ It is with these two peculiar tribes that this note exclusively deals. The measurements herein recorded were made during the field season 1897-98, whilst I was in charge of the Geological Survey of the Province. For facilities afforded me for this purpose I have to thank in the first place, Mr. H. H. Risley, C.I.E., for the loan of a set of anthropometric instruments and literature on the subject, and Mr. G. F. Meiklejohn, Commissioner of Coorg, who directly or through his subordinates, removed the difficulties of prejudice and suspicion with which the native naturally views an official collection of data about his person and private property.² To Lieut.-Col. D. S. E. Bain, I.M.S., I am indebted for the means of measuring the few Coorg prisoners in the Mercara jail. The data obtained from these, it is not uninteresting to record, do not noticeably disturb the averages obtained by measurement of their more fortunate fellow-tribesmen who are living on the other side of the prison-walls and have not been noticed to exceed the "elastic limit" of the law.

Because of the differences of opinion now entertained with regard to the ethnic value of the different castes in India, I have, in this note, considered it necessary to make a short analysis of existing opinions, with a view to discovering what is essential and what is merely incidental in

¹ H. A. Stuart, Coorg Census Report, 1891, pp. 2 and 38. The coffee-planting industry of Coorg accounts for the very large number of male immigrant labourers, most of whom during the slack season return to the low countries. It is on account of this annual ebb and flow of males that such a disparity as 8 : 10 of females to males appears in the Census Report, as well as the excess of deaths over births. Because of the different periods of the year at which the returns were made the population of the province in 1891 appeared to be less by 2·94 per cent. than in 1881, whereas the Coorgs themselves had increased by 20·63 per cent. in the same period.

² The Yerusas conceived the plausible theory that the Chief Commissioner, having first made a tour through the country and convinced himself of the existence of able-bodied men, requested me to follow immediately for the purpose of ascertaining, by measurement, those who were fit for sacrifice on the N.-W. Frontier, where they said a certain number of men must be killed before the country could be quieted. Knowing the readiness of the Yeruva for fight and the fact that the impediments to his departure were, by his peculiar mode of life, always few, one had, out of regard for the hospitable coffee-planters, to be careful not to give cause for the propagation of such a ridiculous rumour.

the differences between the Indian tribes and castes. An attempt is made to show the value of recording individual measurements for analysis by the graphic method, instead of, or in addition to, the shorter, but less satisfactory, system of recording averages. The record of individual measurements permits of an examination of the degree of variation for each character, and affords a means for detecting any simultaneous variation of two or more physical characters, indicating roughly whether the race is a recent blend of dissimilar elements, or is comparatively pure. The present paper is thus to a limited degree an attempt to contribute some assistance towards the solution of the problem of discriminating physical characters which are deep-lying and of ethnical significance from those which are transient and variable amongst the Indian tribes.

I have confined myself purely to the physical characters of the tribes, and have not attempted to treat of their manners and customs, which I do not believe can be reliably studied by one imperfectly acquainted with the language and limited to a short stay in the country. Owing to the mutability of the language, customs and religion of a tribe, the evidence of such ethnographical details is a safe index to racial affinities only in the hands of an expert who is conscious of the many ways in which a new comer can be unwittingly deceived by superficial observations. As many of the notes which I have made concerning the ethnography of the Coorgs and Yerusas are in general mere verifications of the previously published accounts of the tribes by Moegling, Richter and others, their publication in this note would be of no scientific value. A record of these will probably be included in the forthcoming Census Report.

II.—THE ETHNIC VALUE OF CASTE.

The Rev. G. Richter³ has given great offence to many Coorgs by classing them with the Dravidian tribes around and refusing to regard them as "Aryan Hindus." He states that in "physiognomy and bodily characteristics" they differ from the other Dravidian tribes in no more than a degree, which can be accounted for by civilization and social institutions, that they are a tribe more from position than genealogy, and cannot be said to be of distinct origin. He regards their presumption to be of Kshatriya or Rajput descent to be without the slightest foundation in history or tradition, and considers that there is no evidence obtainable from their customs, language, or social and religious institutions for such an assumption. Richter groups the Coorgs with the *Sūdras*, but says it ought to be their pride to discard all notion of caste altogether, and to stand upon their own merits as Coorgs.

The last of these statements is the only one which my observations would lead me to fully endorse. Although the Coorgs have been hinduized in religion they are notably far from being orthodox, and have always been most refractory subjects for the Brahmans. Their social institutions strike any new comer as different to those of the tribes around, whilst their traditions have been supplanted by late Brahman manufactures of the kind of the Kāveri Purāṇa.⁴ But these characteristics are only a degree more reliable than language as an index to racial affinities. All these—religion, social institutions and language—may undergo most thorough change without an appreciable infusion of foreign blood and consequent variation in physical characteristics. The Coorgs speak a Dravidian language,⁵ but all those who speak Dravidian languages are not necessarily of the same race, any more than those who speak Aryan languages are immediately related by blood.⁶ Dr. Gustav Oppert, who assumes the racial unity of all the different tribes of India, classes the Coorgs with the Gaudian division of the Bhāratas (pre-Aryans) on account of their name.⁷ Those tribes whose names are

³ Ethnographical Compendium on the Castes and Tribes found in the Province of Coorg, 1837, pp. 2, 3 and 19.

⁴ Cf. Richter, Manual of Coorg, 1870, p. 215; L. Rice, Gazetteer of Mysore and Coorg, Vol. III, 1878; p. 85.

⁵ *Kodaga* is a dialect of Kannaḍa (Canarese) bearing a close relation to the older forms of the language according to Dr. Caldwell (Grammar of the Dravidian languages, Intro., p. 36).

⁶ Cf. Karl Penka, *Origines Ariace*, 1883; W. Z. Ripley, "The Races of Europe," 1899, Chap. II and literature therein quoted.

⁷ On the original inhabitants of Bharatavarsa, 1893, p. 162.

derived from *mala*, Dr. Oppert names Dravidians,⁸ and those whose names are derived from *ko* he speaks of as Gaudians, hence the Coorgs (*Koḍaga*) are included in the latter division. On this basis of classification we find the Coorgs grouped with such essentially distinct types as the thick-lipped, dolichocephalic, platyrrhine, black-skinned, stunted Kurumba; the tall, hairy, dolichocephalic Toda—tribes which have as little blood relationship to one another as that which exists between Bishop Johnson, late of Calcutta, and Bishop Johnson of Nigeria.

With what we know of the anthropometry of Indian tribes, a mere glance at Dr. Oppert's Gaudian category⁹ is sufficient to confirm his own words:—"it is impossible to be too cautious in drawing up such lists."

I am not prepared to offer any opinion as to whether the Coorgs were amongst the inhabitants of Bhāratavarṣa when the Aryan invasions commenced, or whether they themselves have any Aryan blood in them. But there is one conclusion which seems to me to be perfectly justifiable from a survey of their physical characteristics, namely, that of all the tribes and castes which have so far been examined in South India, Brahmans included, the Coorgs show less evidence than any other of an admixture of the blood which finds its typical expression in such tribes as the Kurumba, Yeruva, Iruḷa and Paniyan, who are but the South Indian cousins of the Kols and Gonds, and the modern representatives of the *Dasyus*—the black-skinned, "noseless" savages who opposed the early Aryan intrusion. If the *Sūdras* originated from the first cross between the Aryans and the aboriginal tribes, the Coorgs have fewer claims to be classed as *Sūdras* than any tribe or caste in South India: on this point they have good reason to resent Richter's assertions. But if, as Risley has pointed out, there is a general correspondence between social precedence in caste and degree of approximation to the Aryan type, the Coorgs may well take Richter's advice, and despise all notion of caste; for, judging by such characters as the stature, nasal index, comparative length of upper limbs, facial angle and colour of skin, the Coorgs take a high place amongst the people of the South, and in all these respects, as well as in the characters of the cranium, they show fewer signs of aboriginal blood than even the Brahmans of the Madras Presidency.

Whether or not there is any Aryan blood in the Coorgs is a question which forms a part only of the larger one as to whether there is any appreciable Aryan blood at all in the native races of India. Assuming that Penka's tall, dolichocephalic, blonde and

⁸ *Op. cit.*, p. 13.

⁹ *Op. cit.*, p. 112.

leptorhine Scandinavian is the typical Aryan, Mr. Risley has described the gradual fading out and dilution of these characteristics from the point of Aryan irruption on the N.-W. frontier of India in the south and south-easterly directions towards Bengal. The weak point of this argument lies in the doubtful nature of the premises on which it is built; for a large number of competent authorities consider the brachycephalic neolithic race, who built the lake-dwellings of Switzerland and North Italy, to be more nearly related to the race who spoke the undivided Aryan language than Penka's Scandinavians were. The cephalic index is, therefore, the most dangerous of ethnic characters to select as a test of Aryan relationship, and, indeed, no single one of the measurements usually made should be relied on as a racial test. But in this particular question the nasal index is of supreme importance; for, whether we regard the dolichocephalic Teuton or his brachycephalic neighbour as the original Aryan type, both contrast most strongly with the aboriginal tribes of India in being distinctly leptorhine.

If now we take the nasal index as a test of Aryan affinities amongst the castes of India, we find that instead of there being a fading out of the Aryan strain as we pass south-eastwards along the Gangetic belt, we get for some castes, notably the Brahmans, an improvement in the shape of the nose as we pass from the N.-W. Provinces to Behar and thence to Bengal.

In the case of the *Brahmans*, for example, Risley's figures for the nasal indices are:—

			Nasal index.	
N.-W.P. Brahmans	74·6
Behar	„	73·2
Bengal	„	70·4

A similar variation holds good for a lower caste, the *Goálas*:—

			Nasal index.	
N.-W.P. Goálas	80·9
Behar	„	76·7
Bengal	„	74·2

and again for the despised *Chamárs*:—

			Nasal index.	
N.-W. P. Chamárs	86·0
Behar	„	82·8
Bengal Muchis	74·9

This distribution of the nasal indices is thus just the reverse of what we should expect if the high castes to the south-east of the Punjab obtained their characteristics from Aryan sources. The evi-

dences of the nasal indices, moreover, is not necessarily inconsistent with the variation in cephalic indices, firstly, because it is not proved that dolichocephalism was an Aryan characteristic, and, secondly, because towards the east an intruding tribe would overlap the distinctly brachycephalic Mongoloid fringe.

I do not mean to infer by these remarks that the Aryan infusion has been swamped beyond all possible recognition, nor do I follow Messrs. Nesfield and O'Donnell's criticisms of Mr. Risley's conclusions, and fail to recognise the essential ethnic differences between the high and low castes amongst Hindus. As the conclusions on this question have an indirect bearing on the questions discussed below, namely, the relationship of the Coorgs to their neighbouring races, I will re-state in another form one side of Mr. Risley's argument which appears to have been overlooked.

Mr. Risley¹⁰ has stated that the remarkable correspondence between the gradations of type, as brought out by certain indices, and the gradations of social precedence enables us to conclude that *community of race*, and not *community of function*, is the real determining principle, the true *causa causans*, of the caste system. In other words, we find high social position associated with a certain physical type and conversely low social position with a markedly different type.

Mr. J. C. Nesfield takes up a position utterly opposed to this view. While not denying that a race of "white-complexioned foreigners," who called themselves by the name of Arya, invaded the Indus valley *viâ* Kābul and Kashmir some four thousand years ago, and imposed their language and religion on the indigenous races by whom they found themselves surrounded, Mr. Nesfield maintains that the blood imported by the foreign race became gradually absorbed into the indigenous, so that almost all traces of it eventually disappeared, and that for the last three thousand years at least no real difference of blood between Aryan and Aboriginal has, except in a few isolated tracts, existed. The "Aryan brother" is, he says, a much more mythical being than Rāma or Kṛiṣṇa. Mr. Nesfield thinks that "function, and function only, was the foundation upon which the whole caste system of India was built up."¹¹

Mr. C. J. O'Donnell has also criticised Mr. Risley's recognition of an ethnological stratification amongst the Indian castes, and has denied that the published figures justify an ethnic distinction between high and low castes. He points out that in the matter of nasal refine-

¹⁰ *Journ. Anthropol. Inst.*, XX. (1890), 259.

¹¹ Brief view of the caste-system of the North-West Provinces and Oudh. Cf. D. C. J. Ibbetson, Punjab Census Report, 1881, p. 173 *et. seq.*

ment the Chuhra or scavenger of the Punjab, with a nasal index of 75.2, is not much inferior to the Brahman of the N.-W. Provinces with a nasal index of 74.6. This Mr. O'Donnell regards as a singular confirmation of Mr. Nesfield's assertion that a "stranger walking through the class-rooms of the Sanskrit College at Benares would never dream of supposing that the students seated before him were distinct in race and blood from the scavengers who swept the roads."

There seems to be a tendency in this argument to accentuate the apparent difference between Mr. Riskey's standpoint and the position taken up by Mr. Nesfield. In the first place, Mr. Riskey's argument regarding the fading out of the Aryan type in the south-easterly direction premises a *mixture* of blood and dilution of the Aryan strain. It is consequently not surprising that a high caste in the N.-W. Provinces shows an average nose only a degree superior to that of a lower caste in the Punjab. It is also to be expected that where an admixture of blood has taken place comparatively recently in the history of a caste instances of atavism will be specially prominent. In consequence of the latter circumstance, it seems to me that Mr. O'Donnell's further comparison within the same area of platyrhine Brahman individuals with leptorhine Chamār individuals picked out of Mr. Riskey's tables is still perfectly consistent with the assumption that the Bengal Brahmans are on an average of a higher type than the Bengal Chamārs. Where both are mixtures it is natural to expect individuals in both castes reverting in some *one* particular to the pure constituent types. It will be shown with reference to the Coorgs that it is important to note that the individual may revert to an extreme type in one particular feature, and may vary in the opposite direction in all other characters; that is to say, in a tribe which is the result of, for instance, a mixture of a dolichocephalic platyrhine race with a brachycephalic leptorhine race, we shall find that the leptorhine individuals are not necessarily more brachycephalic than those that are platyrhine, nor are those that are most brachycephalic necessarily more leptorhine than the others. On the contrary, we shall find individuals which are, say, distinctly platyrhine exhibiting marked brachycephalism or any other feature which especially characterises the other constituent of the blend.

If this circumstance had been kept in view we should probably not have had platyrhine Brahmans compared with leptorhine Chamārs. Both castes are the result of blood mixtures and consequently a platyrhine Brahman may in all other respects show more Aryan characteristics than the average individual of his caste. Conversely, a leptorhine Chamār may be most markedly aboriginal in every other feature. Mr. O'Donnell has picked out from amongst Mr. Riskey's

Bengal list, five Brahmans whose average nasal index (86.3) shows a more platyrrhine (aboriginal, that is) character than the average of 5 Bengal Mūchis (74.9). The average nasal index of the Bengal Brahman is 70.4 and that of the Bengal Mūchi¹³ 82.8; that is to say, these five Brahmans as well as the five Mūchis have a more aboriginal type of nose than the average for either caste. Now let us see if they are more aboriginal in other respects than their respective averages. Of the features which distinguish the Aryan type from the aboriginal we have to leave the cephalic index out of consideration on account of its doubtful significance. The aboriginal head is certainly dolichocephalic the Aryan possibly so. But the two types admittedly differ in stature: the Brahman and all castes of supposed Aryan strain are on an average distinctly taller than the aboriginal tribes. If then Mr. O'Donnell's reasoning is on safe lines we should expect to find the five Brahmans, whose aboriginal characteristics he asserts because of their broad noses, to be shorter than the average for their caste. As a matter of fact, the reverse is the case, and we find, on picking out the data from Mr. Risley's tables, that these five are actually taller than the average by 1.2 cm. Reference to the analysis of the data for contrasting the Coorgs and Yeruvás will show the same thing: members of the higher caste who are more platyrrhine than the average are not necessarily more aboriginal in other respects; those of the aboriginal tribes who are more leptorrhine than their fellows are not on an average superior in other respects. This fact, and the other to which I have alluded above, namely, the wide individual variation within a caste which is the result of comparatively recent blood mixture, seem to have been lost sight of by those who refuse to recognise the ethnic differences which distinguish the high caste Hindus from the aboriginal tribes, and, to a lesser degree, mark differences between the social grades of the Hindus themselves.

If we take the averages for the castes within the same geographical limits, or still better, if we classify (and thence express graphically) the characters of the individuals measured, we see that the ethnic classification is not far from parallel with the social order. Take as an example, three castes occupying a high, a mean and a distinctly low, social position respectively, classify their noses and plot the results on

¹³ Mr. O'Donnell refers to these as Chamārs, whereas in Mr. Risley's tables they are given as Mūchis which is possibly an important distinction; for though in *function* the Mūchi of Bengal does not differ much from the Chamār of Behar and the N.-W.P., in ethnic characters he is distinctly of a higher type—an instance, in my opinion, of the danger of blindly following the divisions of castes according to function only.

ordinary section paper. We find that whilst there is an overlapping of the three curves, the crests of the curves, around which the maximum number of individuals are grouped, are arranged in order of social rank, and by doing this for the same three castes in, for instance, Behar and in the North-West Provinces we find that the same order is exhibited by, for example, the Brahmans, Goālas and Chamārs, representing the high, mean and low ranks respectively.

TABLE I.
Classification of noses of Behar Brāhman,
Goālas and Chamārs.

Nasal indices in groups.	INDIVIDUALS IN EACH GROUP.		
	Brāhman.	Goāla.	Chamār.
A. Below 60 ... ..	...	2	...
B. 60-65	7	3	1
C. 65-70	18	13	3
D. 70-75	16	13	6
E. 75-80	16	32	10
F. 80-85	7	28	12
G. 85-90	1	5	19
H. 90-95	2	3	9
J. 95-100 ... ..	...	1	2
K. Above 100 ... ..	...	...	...

The contrast in this table is noticeable, but is much more evident when expressed graphically as in figure 1, where the crests at C, E and G are in the order of social precedence.

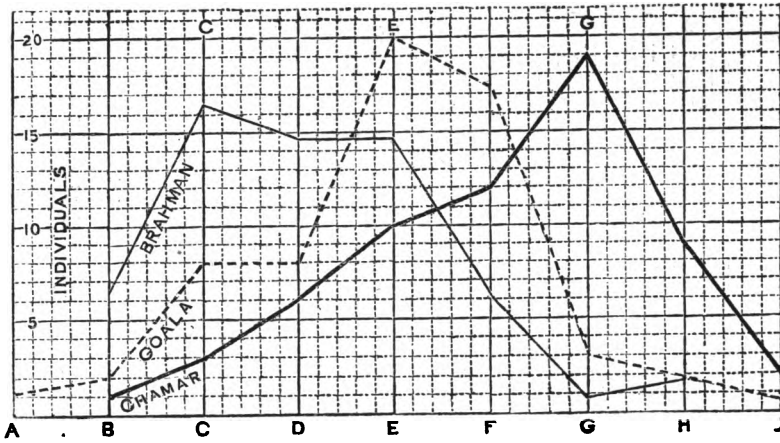


Fig. 1.—Comparison of nasal indices of Behar Brāhmins, Goālas and Chamārs.

TABLE II.

Classification of noses of N.-W.P. Brāhmins, Goālas and Chamārs.

Nasal indices in groups.	INDIVIDUALS IN EACH GROUP.		
	Brāhmins.	Goālas.	Chamārs.
A. Below 60	2	1	...
B. 60-65	8	2	1
C. 65-70	18	6	1
D. 70-75	26	10	5
E. 75-80	25	24	14
F. 80-85	10	25	21
G. 85-90	5	14	31
H. 90-95	4	14	17
J. 95-100	2	2	5
K. Above 100 ... ..	...	2	4

These figures are expressed graphically in figure 2, which shows the same order of nasal indices as in the case of the corresponding castes in Behar.

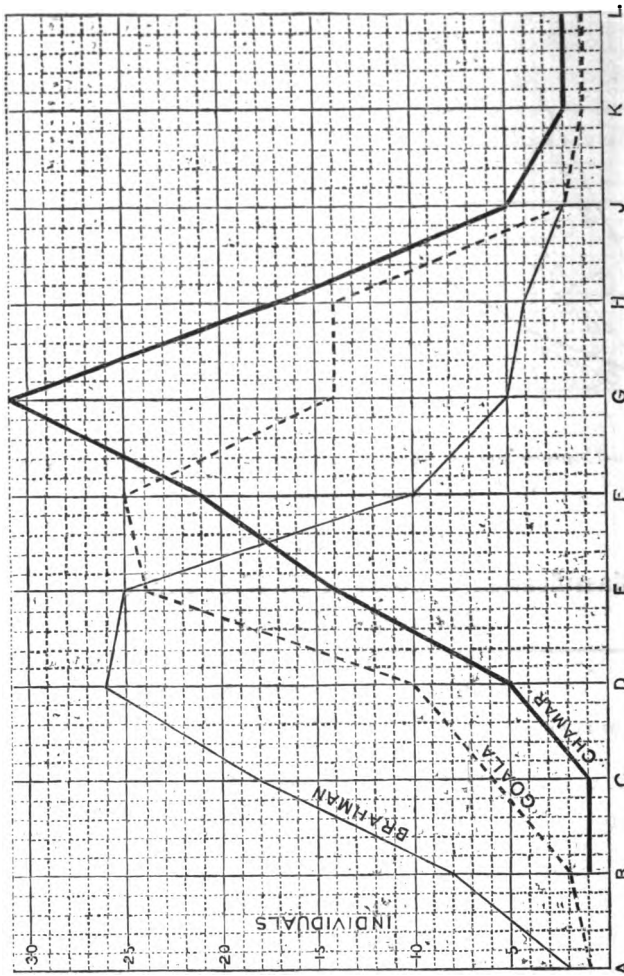


Fig. 2.—Comparison of nasal indices of N.W.P. Brahmins, Gotlas and Chamars.

This analysis of Mr. Riskey's figures seems to confirm his conclusion that there is a substantial agreement between the ethnic characters and the social status of the Hindu castes. But we are as far as ever from proving that the features of the higher castes are due to Aryan blood; they might just as well be due to artificial selection in the past, the superior type having usurped and maintained the superior position. We are not only unable to prove that these differences are due to Aryan blood, but it is even doubted by some prominent authorities that a dis-

tinct Aryan race ever existed at all. Still less is it possible to define what its ethnic characteristics were.¹⁸

One generalization, however, appears to be permissible, namely, by whatever process it has been brought about, whether by infusion of foreign blood or by racial differentiation, there is a physical contrast between the average high caste Hindu and the aboriginal tribe. If we regard the physical characters of the former to be of a high type, and of the latter to be of a lower type, then of all the castes we know in South India the Coorgs rank amongst the highest. In all these respects—colour of skin, stature, nasal index and length of fore-limbs—they are superior to the Brāhmans of the same area, and if the Brāhmans, representing the highest of all the castes in the South, retain their position by purity of blood, then the Coorgs may well take Richter's advice and despise all caste.

¹⁸ Cf. Ripley, *The Races of Europe*, 1890, chap. xvii.

III.—DETAILS OF MEASUREMENTS OF COORGS AND YERUVAS.

The physical characteristics selected for measurement are those recommended by Mr. Risley in his "Anthropometric Instructions."¹⁴

Some of these measurements are for the present of doubtful racial significance, and they are consequently not considered in the tables arranged below for comparing the Coorgs with the other tribes of the South of India.

I have considered it essential to record the individual measurements for the use of those who may subsequently develop any form of analysis which does not now occur to me, and I have had frequent occasion to wish my predecessors had done the same. Mere averages express but a very small portion of the truth, and permit to a limited degree only the comparison of one race with another.

TABLE III.

Individual Measurements of Coorgs.

Number.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot, length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger left hand.
1	25	161	168	104·3	74	46·0	80	119	25·0	15·5	45·0	27·9	11·3
2	31	164	167	101·8	80	48·8	85	123	24·0	14·6	43·5	26·5	10·9
3	39	164	168	102·4	82	50·0	87	120	24·2	14·8	43·7	26·6	11·2
4	37	171	171	100·0	87	50·9	89	127	25·1	14·7	45·0	26·3	11·4
5	29	165	173	104·9	85	51·5	81	124	25·2	15·3	46·1	27·9	10·9
6	26	175	179	102·3	88	51·3	91	130	25·0	14·3	48·2	27·5	12·0
7	31	169	173	102·4	84	49·7	86	125	24·9	14·7	45·3	26·8	11·5
8	29	166	173	104·2	82	49·4	86	125	25·3	15·2	46·7	28·1	11·2
9	33	173	176	101·7	86	49·7	87	123	24·5	14·2	46·8	27·1	11·0

¹⁴ *Journ. As. Soc. Beng.*, Vol. LXII (1893), Part III.

TABLE III. (Continued.)

Number.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot, length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger left hand.
10	27	175	184	105·2	89	50·8	90	130	25·0	14·3	48·1	27·5	12·1
11	34	171	179	104·7	80	45·7	88	126	26·2	15·3	47·8	27·3	11·1
12	25	176	186	105·7	84	47·7	85	127	25·1	14·2	48·5	27·6	11·8
13	25	170	176	103·5	78	45·9	85	125	25·3	14·9	46·2	26·6	11·2
14	28	176	181	102·8	82	46·6	88	130	25·1	14·3	48·4	27·5	11·7
15	25	167	173	103·6	79	47·3	85	124	24·8	14·9	45·8	27·4	11·5
16	35	166	169	101·8	80	48·2	86	124	23·3	14·0	45·5	27·4	11·4
17	32	172	172	100·0	83	48·3	88	129	23·9	13·9	47·0	27·3	11·3
18	40	164	169	103·1	77	47·0	87	124	25·2	15·3	45·0	27·4	11·0
19	29	160	166	103·7	81	50·6	81	119	23·2	14·5	43·8	27·4	10·5
20	29	179	176	98·3	83	46·4	94	133	25·8	14·4	48·8	27·3	11·6
21	27	177	187	105·6	82	46·3	91	131	26·6	15·0	50·5	28·5	12·2
22	39	165	180	109·1	83	50·3	84	122	23·9	14·5	47·2	28·6	11·8
23	40	158	167	105·7	81	51·3	82	118	23·5	14·9	44·6	28·1	10·5
24	28	164	174	106·1	81	49·4	83	122	24·9	15·2	46·3	28·2	11·0
25	42	167	173	103·6	83	49·7	87	125	25·4	15·2	47·7	28·6	14·6
26	35	182	181	99·5	86	47·3	90	134	27·0	14·8	48·3	26·5	11·5
27	29	177	179	101·1	79	44·6	92	133	26·1	14·7	47·5	26·8	11·0
28	38	159	164	103·1	81	50·9	83	119	24·2	15·2	44·3	27·9	11·0
29	23	169	174	103·0	87	51·5	87	125	24·8	14·7	47·2	27·9	11·4
30	30	166	168	101·2	82	49·4	86	124	25·1	15·1	46·1	27·7	11·0
31	25	163	170	104·3	78	47·9	85	122	24·2	14·8	46·2	28·3	11·4
32	35	168	176	104·8	82	48·8	87	124	24·8	14·8	48·4	28·8	11·9

Number.	CEPHALIC			NASAL			Bigoniae breadth.	Bizygomatic breadth.	Maxillary-bizygomatic index.	Bimalar breadth.	Naso-malar breadth.	Naso-malar index.	Facial Angle.
	Length.	Breadth.	Index.	Length.	Breadth.	Index.							
1	17.7	14.9	81	4.6	3.6	78	10.2	13.0	78	9.3	11.8	127	69
2	18.0	14.8	82	4.6	3.7	80	9.4	13.2	72	10.0	12.8	128	69
3	18.5	14.9	80	5.1	3.5	74	10.0	14.2	70	10.1	12.4	123	70
4	19.0	14.8	78	5.2	3.9	75	10.2	13.8	76	10.1	13.2	180	71
5	18.2	14.3	78	4.6	4.0	86	10.4	13.4	77	10.3	12.0	116	66
6	18.8	14.0	74	5.4	3.5	65	11.0	13.8	79	10.1	12.6	124	70
7	18.0	15.2	84	5.2	4.0	76	10.8	14.3	75	10.5	12.6	120	71
8	18.3	14.4	78	4.9	3.9	79	10.5	13.5	78	10.0	12.4	124	72
9	17.3	14.9	85	5.1	3.8	74	9.7	13.6	71	9.7	11.8	121	68
10	18.5	15.1	81	5.6	3.8	68	10.6	13.2	80	9.8	11.6	119	69
11	18.5	14.4	78	5.3	3.7	70	9.7	13.4	73	9.8	11.8	120	67
12	18.4	14.7	79	5.7	3.7	65	10.2	13.3	76	10.2	12.4	121	71
13	19.4	15.3	79	5.6	3.9	69	10.4	13.8	75	10.4	11.8	113	70
14	18.8	14.7	78	5.3	3.9	74	10.2	13.2	77	10.0	12.2	122	69
15	18.9	14.5	76	5.4	3.8	62	10.2	13.3	77	10.5	13.0	124	71
16	19.5	14.9	76	5.3	3.9	70	10.1	13.2	76	11.0	13.2	120	73
17	17.3	14.5	84	4.8	3.2	66	10.0	12.6	79	9.6	11.4	118	63
18	17.4	14.4	82	5.6	3.8	68	10.5	13.4	78	10.4	12.0	115	67
19	16.8	15.0	88	5.2	3.6	69	10.3	13.4	78	10.2	11.0	108	67
20	18.2	13.8	76	5.0	3.6	72	11.1	13.1	84	10.2	11.6	114	67
21	18.7	15.4	82	5.3	3.7	70	10.4	14.0	74	10.6	12.0	113	71
22	19.4	14.9	77	5.0	3.5	70	11.0	13.6	81	10.8	11.6	113	67
23	17.1	15.2	89	5.1	3.5	70	9.5	13.4	70	9.7	11.4	117	70
24	18.1	15.3	84	4.8	3.6	75	10.1	14.0	72	10.3	11.4	110	72
25	19.0	14.5	76	5.6	3.6	74	10.2	13.4	76	9.8	12.0	122	68

TABLE III.—(Continued.)

Number.	CEPHALIC			NASAL			Bigoniac breadth.	Bizygomatic breadth.	Maxillary-bizygomatic index.	Bimalar breadth.	Naso-malar breadth.	Naso-malar index.	Facial Angle.
	Length.	Breadth.	Index.	Length.	Breadth.	Index.							
26	18.8	14.8	79	5.5	3.7	67	10.0	13.3	75	10.0	11.6	118	70
27	18.1	14.3	79	4.6	3.5	76	10.1	13.4	75	9.3	11.0	118	70
28	18.2	14.1	77	4.8	4.0	83	9.5	12.9	76	9.3	11.1	122	68
29	18.8	15.0	80	5.3	3.7	70	10.9	13.6	80	10.3	12.8	124	72
30	19.2	14.2	74	5.2	3.6	70	9.4	12.9	76	9.1	11.6	127	66
31	18.6	13.8	74	5.0	3.5	70	9.7	12.6	77	9.4	12.0	127	70
32	17.9	14.4	80	5.2	3.8	73	10.4	13.7	76	10.4	13.0	125	68

TABLE IV.

Summary of Measurements of Coorgs.

	32 COORG MEN.					AVERAGE OF	
	Maximum.	Average.	Minimum.	Divergence from the average of		10 Coorg Officials.	8 Coorg Prisoners.
				Max.	Min.		
	cm.	cm.	cm.	cm.	cm.	cm.	cm.
Stature	182	168.7	158	13.8	10.7	170.5	168.1
Span of arms	187	174.1	164	12.9	10.1	176	172.5
Span relative to stature (100)	109.1	103.2	98.3	7.0	3.8	103.2	102.6
Chest girth	89	82.2	74	6.8	6.2	84.5	81.1
Chest girth relative to stature (100)	51.5	48.7	44.6	2.8	4.1	49.5	48.3
Height sitting	94	86.4	80	7.6	6.4	86.8	86.2

TABLE IV.—(Continued.)

	32 COORG MEN.					AVERAGE OF	
	Maximum.	Average.	Minimum.	Divergence from the average of		10 Coorg Officials.	8 Coorg Prisoners.
				Max.	Min.		
	cm.	cm.	cm.	cm.	cm.	cm.	cm.
Height kneeling	134	125·3	118	8·7	7·3	126·2	125
Left fore-arm (cubit)	50·5	46·5	43·5	4·0	3·0	46·6	46·6
Cubit relative to stature (100)	28·8	27·6	26·3	1·3	1·2	27·3	27·7
Left foot, length	27·0	24·9	23·2	2·1	1·7	25·0	25·1
Left foot relative to stature (100)	15·5	14·8	13·9	0·8	0·8	14·7	14·9
Middle finger, left hand	12·2	11·4	10·5	0·8	0·9	11·4	11·3
Cephalic length	19·5	18·4	16·8	1·1	1·6	18·4	18·4
Cephalic breadth	15·4	14·7	13·8	0·7	0·9	14·7	14·4
Cephalic index	89	79·9	74	9·1	5·9	79·9	78·3
Bigoniae breadth	11·1	10·2	9·4	0·9	0·8	10·3	10·1
Bizygomatic breadth	14·3	13·4	12·6	0·9	0·8	13·5	13·2
Maxillary-zygomatic index	81	76·1	70	7·9	6·1	76·3	76·5
Facial angle	73°	69·1°	63°	3·9°	6·1°	69·4°	69·1°
Nasal height	5·7	5·15	4·6	0·55	0·55	5·16	5·08
Nasal breadth	4·0	3·69	3·2	0·31	0·49	3·81	3·68
Nasal index	86	72·2	62	13·9	10·1	73·8	73·2
Bimalar breadth	11·0	10·0	9·1	1·0	0·9	10·0	9·65
Naso-malar breadth	13·2	12·0	11·0	1·2	1·0	12·2	11·9
Naso-malar index	130	120	108	10	12	122	123
Vertex to intersuperciliary point*	11·5	9·71	7·3	1·79	2·41	...	...
Vertex to tragus*	15·5	13·1	11·5	2·4	1·6	...	...
Vertex to chin*	24·0	21·7	20·5	2·3	1·2	...	...
Breadth of hips*	30·0	27·2	25·8	2·2	1·4	...	...

* Of 18 subjects whose left feet have the same average length (24·9) as the 32 Coorgs.

MEASUREMENTS OF 25 YERUSA MALES.

This tribe which forms, next to the Coorgs, the largest section of the population of the province, is totally distinct in general appearance and in bodily measurements. Many of the Yerusas still live in a very wild state in the jungle, and are altogether difficult to get into contact with; others have enlisted as coolies in coffee plantations, and it is well, consequently, to have their measurements recorded before their blood suffers from the laxity of marriage laws which sometimes attends such a complete alteration of their mode of living.

Mr. Thurston considers that 25 subjects taken at random will give a fair average for a compact well-defined tribe. My investigations confirm this conclusion; but in castes which are the result of a comparatively recent cross, a larger number of measurements is desirable, and in order to make an analysis of individual variations a larger number is essential.

TABLE V.

Individual Measurements of Yerusas.

NAME.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger, left hand.
Chenkara	30-35	168	177	105.4	83	49.4	83	120	25.7	15.3	49.0	29.2	11.6
Bolli ...	27	156.5	172	109.6	81	51.6	77	116	23.8	15.2	48.2	30.7	11.0
Kada ...	25	154	163	103.9	79	51.3	76	112	23.0	14.9	43.5	28.2	10.4
Fileya	27	161	164	101.9	81	50.3	82	118	23.7	14.7	45.0	28.0	11.2
Nambi ...	35	158	165	104.4	78	49.4	79	115	23.8	15.1	45.2	28.6	11.6
Chatta ...	38	160	168	105.0	80	50.0	81	120	25.0	15.6	46.0	28.3	11.5
Sanda ...	31	157	167	106.3	78	49.1	78	114	23.1	14.1	45.0	28.0	10.3
Kallings	45	163	166	101.9	78	47.9	83	122	24.6	15.1	45.0	27.6	10.7
Juddia ...	25	171	171	104.9	86	52.3	83	121	24.7	15.2	46.6	28.6	11.2
Soma ...	25	163	178	109.2	80	49.1	79	118	26.2	16.3	49.2	30.2	11.6
Chatha ...	22	157	...	108.9	80	50.9	79	117	24.6	15.6	46.0	29.3	11.2
Buswa ...	25	164	176	107.3	81	49.4	79	120	26.2	16.0	47.7	29.1	11.3

TABLE V.—(Continued).

NAME.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger, left hand.
Nunja ...	28	150	157	104·7	72	48·0	75	110	23·1	15·4	44·0	28·3	10·3
Wos Nunja	26	159	165	103·8	80	50·3	81	118	24·3	15·3	44·7	28·1	10·9
Dod Nunja	27	155	163	105·2	77	49·7	80	116	23·7	15·3	44·2	28·5	10·7
Bidda ...	25	154	162	105·2	80	52·0	78	114	23·3	15·1	43·5	28·3	10·5
Jogy ...	35	158	166	105·1	75	47·5	80	116	23·8	15·1	45·5	28·7	11·2
Mulla ...	27	154	161	104·5	85	55·2	81	117	22·7	14·7	43·7	28·4	10·4
Belli	26	159	171	107·5	80	50·3	82	117	25·9	16·3	46·4	29·2	11·3
Murria ...	28	159	165	103·8	77	48·4	77	115	23·0	14·5	45·7	28·7	10·9
Sidda ...	30	155	162	104·5	75	48·4	78	114	23·1	14·9	44·2	28·5	10·4
Bolli ...	35	167	171	102·4	76	45·5	77	117	22·9	13·7	43·5	26·0	10·3
Judia ...	33	164	172	104·9	86	52·4	83	122	23·8	14·5	45·1	27·5	11·4
Namby ...	35	153	162	105·9	85	55·6	82	118	23·7	15·5	45·4	29·7	11·3
Nunja ...	38	157	166	105·7	79	50·3	80	116	23·5	15·0	45·2	28·8	11·6

NAME.	CEPHALIC			NASAL			Bignonac breadth.	Bizygomatic breadth.	Maxillary bizygomatic index.	Bimalar breadth.	Nasomalar breadth.	Nasomalar Index.	Facial Angle.
	Length.	Breadth.	Index.	Length.	Breadth.	Index.							
Chenkara ...	18·4	14·0	76	4·5	4·1	91	9·7	12·5	77	10·0	11·2	112	71
Bolli ...	18·1	13·2	73	4·7	4·1	87	8·5	13·0	65	10·6	11·6	109	74
Kada ...	17·5	13·1	75	5·1	4·1	80	9·0	13·0	69	10·4	11·6	111	66
Pileya ...	18·4	13·5	73	4·1	3·7	90	9·1	12·6	72	9·8	12·0	122	64
Nambi ...	17·3	13·4	77	4·8	3·9	81	9·2	13·0	71	9·9	11·0	111	64
Chatta ...	19·3	13·5	70	4·9	4·1	84	9·1	12·8	71	10·5	12·4	118	67
Sanda ...	18·3	13·7	74	4·4	4·0	91	9·2	13·0	71	10·5	12·2	116	64
Kallinga ...	19·2	13·2	68	4·7	4·5	95	9·2	12·7	72	10·0	11·0	110	67
Juddia ...	18·7	13·9	74	4·4	4·3	97	9·5	13·5	70	10·5	12·2	116	68

TABLE V.—(Continued).

NAME.	CRPHALIC			NASAL			Bigonial breadth	Bizygomatic breadth.	Maxillary Bizygomatic index.	Rimalar breadth.	Nasomalar breadth.	Nasomalar Index	Facial Angle.
	Length.	Breadth.	Index.	Lngt	Breadth.	Index.							
Soma ...	18.2	13.5	74	4.5	4.1	91	9.5	13.0	73	10.4	11.4	109	67
Chatha ...	18.5	12.5	67	5.0	4.3	86	9.3	12.4	75	9.7	10.8	111	61
Buswa ...	18.2	13.4	73	4.3	3.8	90	10.0	13.2	76	9.2	10.6	115	64
Nunja ...	17.7	13.4	76	3.7	3.8	103	9.3	12.3	75	9.4	10.6	113	66
Wos Nunja ...	18.3	14.0	76	4.3	3.8	90	9.7	13.0	74	9.5	10.6	111	68
Dod Nunja ...	18.7	13.1	70	4.3	4.0	93	9.7	13.1	74	9.7	10.8	111	70
Bidda ...	18.5	12.8	70	4.1	3.9	95	9.7	12.6	77	9.6	11.2	117	63
Jogy ...	18.7	13.8	74	4.7	4.2	89	9.8	14.1	70	10.4	12.2	117	64
Mulla ...	18.5	13.2	71	4.6	3.9	85	10.0	13.0	77	9.5	11.2	118	63
Belli ...	18.0	13.5	75	4.5	3.8	84	9.7	12.5	78	9.2	10.6	115	62
Murria ...	16.4	13.4	81	4.6	3.9	85	9.0	12.0	75	9.3	12.0	128	62
Sidda ...	18.1	13.6	75	4.2	4.0	95	9.5	13.0	79	9.1	10.4	114	64
Bolli ...	18.2	13.0	72	4.7	4.1	87	9.0	13.0	69	9.8	12.0	122	66
Judia ...	18.6	14.0	75	4.4	4.3	97	9.5	13.6	69	10.5	12.4	118	67
Namby ...	18.5	13.3	71	4.7	4.2	89	10.1	13.0	77	10.4	12.2	118	65
Nunja ...	17.4	13.5	77	4.8	4.3	89	9.3	12.9	72	9.9	11.2	113	65

TABLE VI.

Summary of Measurements of Yeruvus and Coorgs compared.

	YERUVAS.					Average for Coorgs.
	Maximum.	Average.	Minimum.	DIVERGENCE FROM THE AVERAGE OF		
				Max.	Min.	
	cm.	cm.	cm.	cm.	cm.	cm.
Stature ...	163	158.7	150	9.3	8.7	168.7
Span of arms ...	178	167.3	160	10.7	7.3	174.1
Span of arms relative to stature (100) ...	109.6	105.4	101.9	4.2	3.5	103.2

TABLE VI.—(Continued).

	YERUVAS.					Average for Coorgs.
	Minimum.	Average.	Mmum.	DIVERGENCE FROM THE AVERAGE OF		
				Max.	Min.	
	cm.	cm.	cm.	cm.	cm.	cm.
Chest girth ...	86	79·5	73	6·5	7·5	82·3
Chest girth relative to Stature (100)	55·6	50·1	45·5	5·5	4·6	48·7
Height sitting ...	83	79·7	75	3·3	4·7	80·4
Height kneeling ...	122	117	110	5·0	7·0	125·3
Left fore-arm (cubit) ...	49·2	45·5	43·5	3·7	2·0	46·5
Cubit relative to stature (100)	39·7	28·6	26·0	2·1	2·6	27·6
Left foot, length ...	26·2	24·0	22·9	3·3	1·1	24·9
Length of foot relative to stature (100) ...	16·8	15·1	14·5	1·7	0·6	14·7
Length of middle finger ...	11·6	10·9	10·3	0·7	0·6	11·4
Cephalic length ...	19·3	18·2	16·4	1·1	1·8	18·4
Cephalic breadth ...	14·0	13·4	12·5	0·6	0·9	14·8
Cephalic index ...	82	73·6	67	8·4	6·6	79·9
Bigonial breadth ...	10·1	9·4	8·5	0·7	0·9	10·2
Bizygomatic breadth ...	14·1	12·8	12·0	1·3	0·8	13·4
Mesillary-zygomatic index ...	79	73·4	65	5·7	8·3	76·1
Facial angle ...	74°	65·7°	61°	8·3°	4·7°	69·1°
Nasal height ...	5·1	4·52	3·7	0·58	0·82	5·15
Nasal breadth ...	4·5	4·05	3·7	0·45	0·35	3·69
Nasal index ...	103	89·6	81	13·3	8·7	72·2
Bimalar breadth ...	10·6	9·9	9·1	0·7	0·8	10·0
Naso-malar breadth ...	12·4	11·4	10·4	1·0	1·0	12·0
Naso-malar index ...	128	115	109	13	6	120
Vertex to intersuperciliary point ...	10·8	9·5	8·5	1·3	1·0	9·71
Vertex to tragus ...	13·5	12·2	11·5	1·3	0·7	13·1
Vertex to chin ...	22·5	21·0	19·0	1·5	2·0	21·7

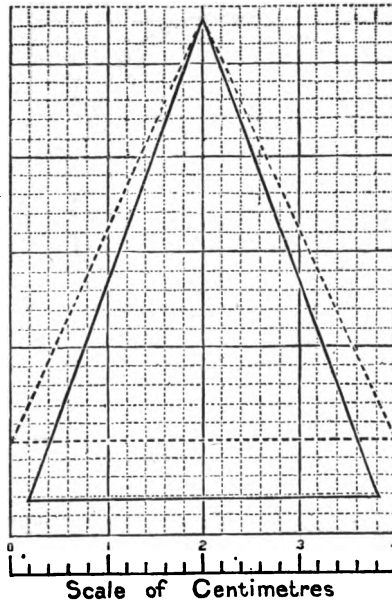


Fig. 3.—Diagrammatic comparison of average noses.
Coorg———. *Yeruv*.....

From the summary of measurements of the two tribes we see that the Coorg is on an average 10 cm. (3·9 inches) taller than the Yeruva, has a more leptorhine nose (see fig. 3), a shorter relative span, forearm and foot, a larger head with a distinct tendency towards brachycephalism (fig. 4), and a more perfect approach to orthognathism. With these characters which can be expressed in figures, we have the contrast of colour between the fair (light-brown) Coorg and the very dark-skinned Yeruva. The hair of the Coorg is straight whilst that of the Yeruva is distinctly wavy, and the features of the latter are generally of the stamp which we should characterise as distinctly low, the broad nose being accompanied by thick, slightly everted, lips.

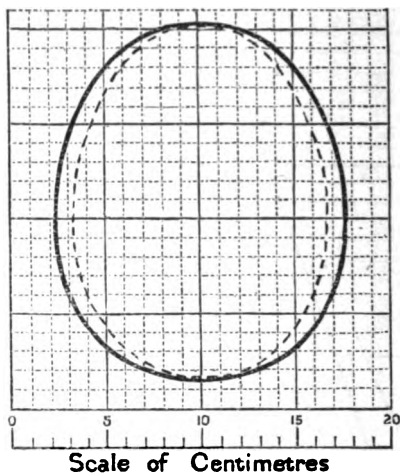


Fig. 4.—Average Coorg and Yeruva crania compared in plan.
Coorg———. Yeruva.....

IV.—COMPARISON WITH OTHER SOUTH INDIAN TRIBES.

The extensive and excellent researches by Messrs. E. Thurston and F. Fawcett in the Madras Presidency enable us to determine the positions of these two tribes amongst the other races in South India. By comparing the average stature, cephalic index, nasal index, ratios of chest, span and left cubit to stature, the Yeruvas show in their measurements, as they do in general appearance, close affinities with the Kurumbas, Irulas, Paniyans and Kadirs, whilst the Coorgs occupy a place alone and quite distinct in most important points from all other previously measured South Indian races.

The average height of the Coorg male is 168·7 cm. (5 ft. 6½ in.), which is equalled in South India only by the Todas, and gives them a high place in Topinard's class "above the middle height (165—170 cm.)."¹

Turning to the other features which constitute race characteristics, we find that the Coorgs are equally distinct from their neighbours in the south. They have the nearest approach to a brachycephalic head (79·9); in nasal index (72·2) they stand third in the list, following the nomadic Lambādīs (69·1) of Mysore who have a fair skin and speak an Aryan language,² and the Sheik Muhammedans (70) who claim to be descendants of immigrants from the north.³ Considered as percentage of stature, the Coorgs have a distinctly shorter foot, fore-arm and leg, smaller span and chest.⁴ Their comparatively fair skin and manly bearing, remarked by the earlier visitors to the little mountain province, are thus shown by actual measurements to indicate correctly their general superiority to the so-called Dravidian races.

The following tables show the positions occupied by the Coorgs and Yeruvas amongst the tribes measured by Messrs. Thurston and Fawcett.⁵

¹ According to Thurston (*Bull. Madras Museum*, II, (1897), 46), the Todas have an average stature of 169·8 cm., being up to 1897 the only measured native representatives in South India of people "above the middle height," the next tallest tribe recorded by Thurston being below 165 cm.

² Cf. Thurston, *Bull. Madras Museum*, II, 54 and 64.

³ Thurston, *Ibid.*, II, 63.

⁴ In actual chest measurement (82·2 cm.) they are beaten only by the Lambādīs (82·5 cm.), Todas and Kotas (83), and Kurubas (83·8), but their great height brings them down in the scale of ratios.

⁵ F. Fawcett. Notes on some of the people of Malabar; *Bull. Madras Museum* III, (1900), 1-85. From Mr. Fawcett's data I have selected those only which are

TABLE VII.

Average Stature of South Indian tribes.

Toda	...	...	169.6 cm.	Tamil Pariah	...	161.9 cm.
Coorg	...	...	168.7	Kanarese	...	161.8
Nāyar	...	...	165.1	Kurumba Mulla	...	161.1
Sheik Muḥammadan	...	...	164.5	Irula	...	159.8
Lambādi	...	...	164.3	Kammālan	...	159.7
Pattar Brāhman	...	...	164.3	Izhuvan	...	159.6
Badaga	...	...	164.1	Korama	...	159.3
Kuruba	...	...	163.9	Kurichehiyan	...	159.2
Malaiāli	...	...	163.9	Konga	...	159.0
Tiyan	...	...	163.7	Yeruva	...	158.7
Mukkuvan	...	...	163.3	Muppa and Kadir	...	157.7
Kota	...	...	162.9	Cheruman	...	157.5
Brāhman (Madras City)	...	...	162.5	Pāl and Urāli Kurumba	...	157.5
Palli	...	...	162.5	Paniyan	...	157.4
Vellāla	...	...	162.4	Kurumba, Bet	...	155.1
Nambūtri Brāhman	...	...	162.3	Polayan	...	150.6

TABLE VIII.

Cephalic Index of South Indian tribes.

Coorg	...	...	79.9	Malaiāli	...	74.4
Korama	...	...	77.5	Vellāla and Kota	...	74.1
Konga	...	...	77.0	Paniyan	...	74.0
Kanarese Pariah	...	...	76.8	Cheruman	...	73.9
Kurichehiyan	...	...	76.7	Yeruva	...	73.6
Bet Kurumba	...	...	76.6	Tamil Pariah	...	73.6
Brāhman (Madras City)	...	...	76.5	Polayan	...	73.4
Nambūtri Brāhman	...	...	76.3	Nāyar	...	73.2
Sheik Muḥammadan	...	...	76.2	Toda	...	73.1
Kuruba	...	...	75.8	Palli	...	73.0
Lambādi	...	...	75.4	Izhuvan	...	72.7
Mukkuvan	...	...	75.4	Tiyan	...	72.7
Kammālan	...	...	75.0	Muppa	...	72.3
Irula	...	...	75.0	Badaga	...	71.7
Pattar Brāhman	...	...	74.5	Mulla Kurumba	...	70.3

averages for more than 25 individuals in each tribe, and in tribes like the Nāyars, of which he gives the averages of 25 individuals in each of 7 different divisions, I have worked out an average for the whole tribe. I am also responsible for the calculations showing the relation of cubit, span and chest to stature in the case of the Malabar tribes.

TABLE IX.

Nasal Index of South Indian tribes.

Lambādi	...	...	69·1	Cheruman	...	...	78·1
Sheik Muḥammadan	...	...	70	Tiyan (S. Malabar)	...	...	78·9
Coorg	...	...	72·2	Konga	...	...	79·2
Veļḷāla	...	...	73·1	Tamil Pariah	...	...	80·0
Kuruba	...	...	73·2	Muppa	...	...	81·5
Toda	...	...	74·9	Izhuvan	...	...	82·5
Tiyyan	...	...	75·0	Irula (Thurston)	...	...	84·9
Kota	...	...	75·5	Mullu Kurumba	...	...	86·9
Nambūtri Brāhman	...	...	75·5	Pāl Kurumba	...	...	87·0
Badaga	...	...	75·6	Mukkuvan	...	...	87·1
Korama	...	...	75·7	Kurihchiyan	...	...	87·4
Kanarese Pariah	...	...	75·9	Irula (Fawcett)	...	...	87·6
Pattar Brāhman	...	...	76·5	Yeruva	...	...	89·6
Brāhman (Madras City)	...	...	76·7	Kadir	...	...	89·8
Nāyar	...	...	76·7	Urāli Kurumba	...	...	93·4
Kammālan	...	...	77·3	Polayan	...	...	94·1
Tiyan (N. Malabar)	...	...	77·7	Sholiga	...	...	94·4
Malaiāli	...	...	77·8	Paniyan	...	...	95·1
Palli	...	...	77·9	Bet Kurumba	...	...	95·3

Ratio of average span and average cubit to stature.

It has long been known that with regard to the length of the upper extremities the negro differs noticeably from the white man.¹ A similar, but less pronounced, difference distinguishes the aboriginal tribes of South India from the higher castes. The difference comes out in the measurements of the fore-arm (cubit), of the span (*grande envergure*), and of the vertical interval between the patella and the extremity of the hand when hanging free. Owing to an error discovered too late to remedy, my figures for the last-named measurement are not recorded; but by comparing the first two measurements, namely, the span and the cubit, with the corresponding determinations made by Thurston, we find that the Coorgs and Yerusas maintain the positions indicated for them by the data given above. The average length of the fore-arm is expressed as a percentage of the average stature in the case of each tribe.

¹ Topinard: *Anthropology* (Eng. transl., 1894), p. 335.

TABLE X.

Relation of Cubit to Stature in South Indian Tribes.

CASTE.	Stature.	Cubit.	$\frac{\text{Cubit} \times 100}{\text{Stature.}}$
Nambūtri Brāhman ...	162·3	44·2	27·2
Coorg ...	168·7	46·5	27·5
Kota ...	162·9	45·1	27·7
Toda ...	169·6	47·0	27·7
Nāyar ...	165·1	45·9	27·8
Kuruba ...	163·9	45·7	27·9
N. Malabar Tiyan ...	165·0	46·4	28·1
Badaga ...	164·1	46·2	28·1
Mulla Kurumba ...	161·1	45·2	28·1
Pattar Brāhman ...	164·3	46·2	28·1
Ishuvan ...	159·6	45·2	28·3
Brāhman (Madras) ...	162·5	46·0	28·3
S. Malabar Tiyan ...	162·5	46·2	28·4
Palli ...	162·5	46·2	28·4
Pariah ...	162·1	46·1	28·4
Kurichchyan ...	159·2	45·3	28·5
Malaiāli ...	163·4	46·6	28·5
Mukkuvan ...	163·3	46·7	28·6
Kadir ...	157·7	45·1	28·6
Yeruva ...	158·7	45·5	28·6
Irula (Fawcett) ...	158·3	45·4	28·7
Irula (Thurston) ...	159·8	45·8	28·7
Kurumba ...	157·5	45·2	28·7
Paniyan ...	157·4	45·3	28·8
Vellāla ...	162·4	46·9	28·8
Bet Kurumba ...	155·1	44·8	28·9
Kammālan ...	169·7	46·2	28·9
Polayan ...	150·6	44·2	29·3

Relation of span to Stature.

According to Gould's measurements the percentage relation of the span to stature in the English is 104·4, whilst in the case of the Negroes it is 108·1. The width of the shoulders necessarily affects this method of comparing the relative lengths of the upper extremities, and introduces a source of variation and error; but the results are nevertheless in general agreement with the classification by the previous race tests, and Coorgs are again found to occupy a high position, whilst the Yeruvus are relegated to the more long-armed aborigines and people of low caste. It would be interesting to follow up these results by a determination on the skeleton of the humero-radial index which Sir William Flower has shown to mark a difference between his "Ethiopian" and "Caucasian" types (*Journ. Anthropol. Inst.*, Vol. xiv., p. 378).

TABLE XI.

Relation of Span to Stature in South Indian Tribes.

CASTE.	Stature.	Span.	$\frac{\text{Span} \times 100}{\text{Stature.}}$
Coorg ...	168·7	174·1	103·2
Toda ...	169·6	175·0	103·2
Kota ...	162·9	168·3	103·3
Kuruba ...	163·9	171·0	104·3
Badaga ...	164·1	171·7	104·6
Nambūtri Brāhman ...	162·3	170·0	104·8
Paniyan ...	157·4	165·2	105·0
Pattar Brāhman ...	164·3	173·0	105·3
Malaiāli ...	163·4	172·1	105·3
Yeruva ...	158·7	167·3	105·4
Bet Kurumba ...	155·1	163·7	105·6
Nayar ...	165·1	174·6	105·8
Palli ...	162·5	172·6	106·2
Pariah ...	162·1	172·1	106·2]
Kurumba ...	157·5	167·5	106·3
Irula ...	159·8	169·8	106·3]
Izhuvan ...	159·6	170·2	106·6
Brāhman (Madras) ...	162·5	173·3	106·6
Mullu Kurumba ...	161·1	171·9	106·7
Kadir ...	157·7]	168·8	107·0
S. Malabar Tiyan ...	162·5]	173·9	107·0
Kurichchayan ...	159·2	170·4	107·0
Kammālan ...	159·7	171·0	107·1
N. Malabar Tiyan ...	165·0	176·7	107·1
Veljāla ...	162·4	174·1	107·2
Mukkuvan ...	163·3	175·2	107·3
Polayan ...	150·6]	162·1	107·6

Girth of Chest.

Measurement of the **chest-girth**, though subject to certain sources of irregular variation, and, though not in itself a character on which to base race classification, still shows, when compared with the stature, a general higher ratio for the aboriginal people and low castes than for higher types in South India. As a general rule, the chest girth is proportionately greater in the former than amongst the latter races, but the departures from this rule are sufficiently numerous to show that this character does not reliably divide the races.¹ The figures are—

¹ The circumference of the chest when compared with the stature shows a greater ratio amongst Europeans than amongst the people of India (see, Topinard, English trans., p. 404).

TABLE XII.

Relation of Chest-girth to Stature in South Indian Tribes.

TRIBE.	Stature.	Circumference of chest in cm.	Chest x 100 Stature.
Coorg	168·7	82·2	48·7
Nayar	165·1	80·4	48·7
Palli	162·5	79·2	48·7
Malaiñli	163·4	80	48·8
Kammālan	159·7	78	48·8
Tamil Pariah	161·9	79·3	48·9
Toda	169·6	83	48·9
Badaga	164·1	80·4	49·0
Vellāla	162·4	79·8	49·1
Cheruman	157·5	78·4	49·1
Muppa	157·7	77·4	49·1
Irula	159·8	79·4	49·7
Konga	159·0	79·2	49·8
Korama	159·3	79·4	49·8
Brāhman (Madras City)	162·5	81	49·8
Tiyyan	163·7	82	50·1
Yeruva	158·7	79·5	50·1
Kanarese Pariah	161·8	81·3	50·2
Lambādi	164·3	82·5	50·2
Pāl Kurumba	157·5	79·2	50·3
Kota	162·9	83	51·0
Kuruba	163·9	83·8	51·1
Kadir	157·7	80·5	51·4
Paniyan	157·4	81·5	51·8

Facial Angle (Ouvier).

Because of the striking difference between the prognathous Negro and the orthognathous classic Greek head, the facial angle has been given a value as a race characteristic which will not always stand the more delicate test of discriminating between the lower and the higher castes, or between the aboriginal Dravidians and the Hindu "Aryans" of India. The dolichocephalic Dravidian tribes are not a distinctly prognathous people as they have sometimes been represented to be. Moreover, the variations of facial angle for individuals in any tribes are so great that averages obtained on 25 subjects are probably not always accurate, and Thurston has apparently not considered this feature to be sufficiently important to record in his later work. There is a distinct difference between the Coorg and the Yeruva, but there are other tribes in South India which cannot be regarded as of a higher type than the

Coorgs and yet are equal or superior to them in orthognathism. The following measurements show the positions of the two tribes now under discussion :—

TABLE XIII.

Facial angles of South Indian tribes.

Badaga	...	71°	Irula and Pariah	...	68°
Kota and Kammālan	...	70°	Paniyan and Toda	...	67°
Madras Brāhman, Palli and Coorg	69°	Yeruva	...	...	66°

V.—VARIATION WITHIN THE TRIBES.

The above tables show that the Coorgs and Yerusas belong to two totally distinct ethnic branches ; but in view of the fact that they have lived in close proximity, and almost domestic relationship with one another for a long period, I have scrutinized the records of each individual for evidences of a possible blood relationship in the near past. It may be stated at once that amongst the Yerusas, to their credit—either of moral rectitude or of physiognomical repugnance—no trace of Coorg blood is revealed in any of the measurements. Amongst those with Coorg names and assumed ancestry, two individuals show an uniform tendency towards the aboriginal characteristics, whilst there is a general tendency towards shading off in the direction of the Yeruva type when any one distinctive characteristic is considered. It is not intended by this last remark to suggest that there is actual Yeruva blood in any of the Coorgs ; but it is highly unlikely that any of the higher castes in India are able to boast with certainty of complete freedom from the aboriginal black blood of the country, and even amongst the small number of individuals which I have measured amongst the Coorgs there are some which display a suspicious atavistic approach to the race of which the Yerusas are fairly characteristic members.

By selecting from amongst the 25 Yerusas, the 11 individuals who show a higher, that is a more leptorhine, type of nose than the average (89·6), and from these selecting the six who have a greater cephalic index than the average (73·6), we find that in other characteristics, such as stature, relative length of foot, fore-arm, span and girth of chest, they do not show any uniform variation in the Coorg direction. The following table shows the chief characteristics of these six individuals :—

TABLE XIV.

Measurements of 6 Yeruvás whose nasal indices are less and cephalic indices greater than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Girth.	Foot length.	Cubit.
				Relative to Stature (=100).			
Kada ...	80	75	154	103·9	51·3	14·9	28·2
Nambi ...	81	77	158	104·4	49·4	15·1	28·6
Jogy ...	89	74	158	105·1	47·5	15·1	28·7
Belli ...	81	75	159	107·5	50·3	16·3	29·2
Murria ...	85	81	159	103·8	48·4	14·5	28·7
Nunja ...	89	77	157	105·7	50·2	10·0	28·8
Average for 6 ...	84·7	76·5	157·5	105·1	49·6	52·2	28·7
Average for the tribe ...	89·6	73·6	158·7	105·4	1·05	15·1	28·6

Similarly, if we take the individuals who vary on the opposite side of the average nose and head measurements, we find that there is no general concomitant variation in the assumed aboriginal direction. Thus there are 13 Yeruvás with nasal indices greater, that is more platyrrhine, than the average, and if we select from these the five which have also a head more dolichocephalic than the average, we get the following table of measurements:—

TABLE XV.

Measurements of five Yeruvás more platyrrhine, and at the same time more dolichocephalic than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Girth.	Foot.	Cubit.
				Relative to Stature (=100).			
Kallinga ...	95	68	163	101·9	47·9	15·1	27·6
Bidda ...	95	70	154	105·2	52·0	15·1	28·3
Dod Nunja ...	93	70	155	105·2	49·7	15·3	28·5
Pileye ...	90	73	161	101·9	50·3	14·7	28·0
Buswa ...	90	73	164	107·3	49·4	16·0	29·1
Average for the 5	92·6	70·8	159·4	104·3	49·9	15·2	28·3
Average for the tribe ...	89·7	73·6	158·7	105·4	50·1	15·1	28·6

These five, therefore, whose noses are so wide and heads so narrow, show in their other measurements characters which sometimes vary in one direction and sometimes in the other.

Analysis of the figures for the Coorgs give a similar teaching: if we regard the leptorhine and brachycephalic tendency of the Coorg as characters opposed to his platyrrhine, dolichocephalic neighbour, we find that the individuals who exhibit these "higher" traits most strongly are not uniformly "higher" in other respects, and, conversely, those who exhibit the aboriginal type of nose and head more than the average are not found to be more aboriginal in other respects, than their compatriots. This last statement is true *on an average*; but there were two individuals amongst the Coorgs I measured who *do* show a uniform tendency towards the aboriginal type, and one of these, whether by chance or the outcome of nature, has been decided by law to be a criminal. The measurements for these two are given below, and as one of them is recognised as a respectable member of his own community, I have suppressed his name so that this passing remark may become no handicap to his career as a Government official.

TABLE XVI.

Coorgs who are more platyrrhine and at the same time more dolichocephalic than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Fore-arm	Foot.	Chest.
No. 25 ...	74	76	167	103·6	28·6	15·2	49·7
" 27 ...	76	79	177	101·1	26·8	14·7	44·6
" 28 ...	83	77	159	103·1	27·9	15·2	50·9
" 4 ...	75	78	171	100·0	26·3	14·7	50·9
" 5 ...	86	78	165	104·9	27·9	15·3	51·5
" 8 ...	79	78	166	104·2	28·1	15·2	49·4
" 14 ...	74	78	176	102·8	27·5	14·3	46·6
<i>Average for the 7</i>	78·1	77·7	168·7	102·8	27·6	14·9	49·1
Average for all Coorgs	73·1	79·9	168·7	108·2	27·6	14·8	48·7

These figures show that although seven subjects have noses and heads more in conformity with the aboriginal type than their compatriots, they show on an average no uniform tendency to imitate the aboriginal type in other race characteristics. Two of them, however,

Nos. 28 and 5, possess suspiciously wide and short noses, and with these aboriginal traits they are more dolichocephalic, lower in stature and possess longer fore-arms, longer feet, wider spans and larger relative chest-girths than the average of their tribe.

Taking the subjects who are more leptorhine and brachycephalic than the general run of the Coorgs, we find, similarly, that they do not show any uniform departure in other characteristics from the Coorg average. There are 18 Coorgs more leptorhine than the average, and of these 7 have an unusual tendency towards brachycephalism. The following table shows their measurements:—

TABLE XVII.

Coorgs who are more leptorhine and at the same time more brachycephalic than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Fore-arm.	Foot.	Chest.
				Relative to Stature (= 100).			
No. 17 ...	66	84	172	100·0	27·3	18·9	48·3
„ 18 ...	68	82	164	103·1	27·4	15·3	47·0
„ 9 ...	69	88	160	103·7	27·4	14·5	50·6
„ 21 ...	70	82	177	105·6	28·5	15·0	46·3
„ 23 ...	70	89	158	105·7	28·1	14·9	51·3
„ 29 ...	70	80	169	103·0	27·9	14·7	51·5
„ 10 ...	68	81	175	105·2	27·5	14·3	50·8
<i>Average for the 7</i>	68·7	83·7	167·9	103·7	27·7	14·7	49·4
Average for the tribe ...	72·2	79·9	168·7	103·2	27·5	14·6	48·7

Amongst tribes which are the result of comparatively recent intermixing of totally different types we usually get a considerable amount of variation amongst individuals, and we require consequently a larger number of subjects to give an average measurement for the whole tribe. The foregoing analyses show that even when special subjects are picked out, having a combination of two peculiarities, they conform generally to the average in other respects, and we may take it for granted that in tribes which are not the result of immediate mixture, or half-breeds, 25 subjects taken at random give a very precise average. Amongst the pure aboriginal tribes a correct average will be obtained with fewer subjects than in mixed races, where individual variation is more frequent and pronounced. A comparison of the figures for the Coorgs and Yeruvas suggests a blood mixture in the

former tribe, whilst the latter are a very compact pure race, with a comparatively limited degree of individual variation. This point is especially well expressed by a diagram, grouping say the heads, noses, or some particular feature in which the two tribes show a striking contrast on the average. Taking the cephalic measurements, for instance, we find a much greater variation amongst the Coorgs than amongst the Yeruvas:—

TABLE XVIII.
Classification of heads.*

INDEX.	Dolichocephalic under 75·01.	Sub-Dolicho 75·01—77·77.	Mesaticeph 77·78— 80·00.	Sub-brachy. 80·01—83·3.	Brachyceph. Above 83·33.
Coorgs ...	3	7	11	4	7
Yeruvass ...	19	5	...	1	...

The Coorgs show, as might be expected from their high average index, a larger proportion of brachycephalic individuals (7 out of 32) than any South Indian tribe. Of those measured by Thurston one Tamil Brahmin and two Korámas are the only brachycephalic skulls hitherto detected amongst these tribes.

The one aberrant Yeruva—Murria by name—shows a sub-brachycephalic index on account of the unusual shortness of his head, the breadth being exactly the average of his tribe. There was nothing in his features or general appearance to arouse suspicion, and the other measurements of the body do not show an uniform departure from the Yeruva type.

By grouping the nasal indices we find that there is a less noticeable difference between the two tribes in the matter of variation, but the Coorgs nevertheless show a tendency to trail out towards the aboriginal side.

TABLE XIX.
Classification of noses.

INDEX.	61-65 A	66-70 B	71-75 C	76-80 D	81-85 E	86-90 F	91-95 G	96-100 H	Above 100 J
Coorgs ...	3	14	8	5	1	1	...	...	...
Yeruvass ...	...	...	...	1	5	9	7	2	1

* Broca's scale.

This character is more clearly expressed by graphic representation of the groups (fig. 5). From this it will be seen that, whilst the majority of Coorgs have nasal indices between 66 and 70, which is not far from the usual European type, there are so many individuals with broad noses that the average is raised for the whole tribe to 72.1.

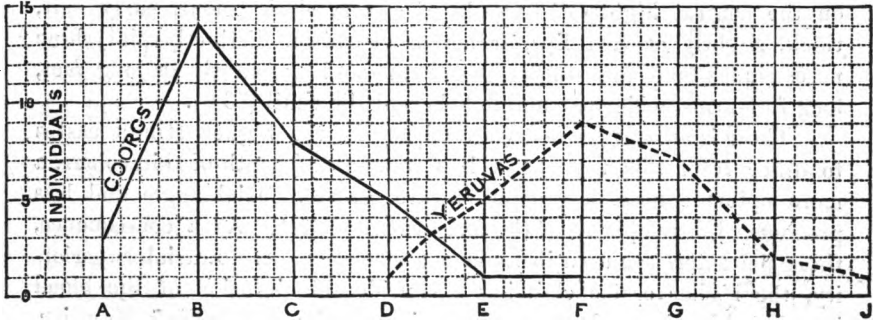


Fig. 5. Comparison of nasal indices for Coorgs and Yeruvas.¹

¹ Whilst I have no reason to suppose that the character of this curve would be materially changed with a large number of measurements, the graphic method should only be resorted to for critical purposes with a larger number of individuals. In this case the curve has been "smoothed" by grouping the nasal indices in fives.

VI. SUMMARY.

The Coorgs and Yeruvas belong to two distinct ethnic types. The latter tribe falls into a group with the Kurumbas, Irulas, Paniyans and Kadirs, who are the South Indian cousins of the Kols and Gonds living on the central highlands—people of a very dark colour, curly hair, thick, slightly everted lips, feeble prognathism, distinctly platyrrhine noses (index 89·6) low stature (158·7 cm.) and comparatively long feet, long fore-arms, wide span and dolichocephalic skull (73·6).

There is an average general tendency for the higher Hindu castes to differ from this type by a less pronounced depth of skin-colour, a more leptorhine nose, a greater stature, greater facial angle and less pronounced development of the fore-arms and feet. As a consequence, these characters are used in India as a general index to racial superiority, the higher castes claiming a considerable infusion of the blood introduced by the early Aryan irruption on the North-West Frontier. Measurements made on the Coorgs show that they possess these supposed superior characteristics in a more pronounced degree than many of the South Indian tribes who claim a higher caste position. The average height of the Coorg man is 168·7 cm. (5 feet 6½ inches), which is equalled only by the Todas (169·6 cm.) amongst the races of the south. Their nasal index (72·1) is of a higher type than any of the other tribes, except the nomadic Lambadis (69·1), who have a fair skin and speak an Aryan language, and the Sheik Muhammadans (70) who claim to be descendants of recent immigrants from the North. Regarded as percentages of stature, the Coorgs have a distinctly short foot, fore-arm and span. But the character which marks them off from all the other tribes of the south is their singular tendency towards brachycephalism, their cephalic index of 79·9 narrowly excluding them from Broca's class of sub-brachycephali. These characters, with their comparatively fair skin and general bearing, mark them off with unmistakable distinctness from the other races, who also speak Dravidian languages, and leaves the question of their ethnic relationship an unsolved problem.

VII. EXPLANATION OF PLATES.

PLATE I.

Profiles of average Coorg and Yeruva men.

The profiles are drawn to the same scale from the average measurements in the case of each tribe for height, length of head, length of nose, height of vertex above the intersuperciliary point, tragus and chin, facial angle, length of arm, height kneeling, and length of foot. As nearly as possible, too, the character of the hair, general facial expressions and usual modes of dress are represented. The plate is reduced by photography from the original drawing. The writer would suggest that this method of representing the physical characters of the tribes should when possible be adopted by the person who makes the measurements. It should be understood that no single individual ever represents the average of a tribe in all measurements, and for this reason photographs of individuals cannot convey a faithful impression to the ethnologist who is not content with a mere general impression.

PLATES II AND III.

Coorg dress.

The full dress of a Coorg consists of a long coat (*kupasa*) of dark-coloured cloth, open in front and stretching to the calves. The sleeves are cut off below the elbows exposing the arms of a white shirt, which is now generally of the regulation English pattern. A brightly coloured kamarband is tied around the waist and knotted on the left front. Into this, on the right side in front, the small Coorg knife (*picha katti*) is stuck, its sheath, ornamented with silver or gold facings, is fastened by an ornamental cord or metal chain to the waist-band. The large broad-bladed Coorg knife (*odu-katti*) is now more rarely worn (Plate III) When carried it is fixed into a brass clasp at the back, with its point directed obliquely up towards the left shoulder. Like the *kúkrí* of the Gúrkha this large knife was a formidable weapon in the hands of the Coorg warrior engaged in a hand-to-hand fight. But it is now used only as a test of skill and strength on festive occasions, an *actual* test in competitions and a *nominal* one when, for instance, a bridegroom or the principal guest at a feast is expected to cut through the trunk of a plantain tree at one stroke. The full-dress puggaree is of peculiar design with flat top (Plate II), but it is now only worn by a few of the older men and would be regarded as affectation in the young Coorg.

PLATES IV AND V.

Portraits of Yerusas.

Portraits of individuals never show the average characters of any tribe; but those of the Yeruva man and girl are sufficient to illustrate the unmistakable contrast which easily distinguishes any Yeruva from any Coorg. The portraits illustrate the platyrrhine type of nose, the thick, slightly everted lips without distinct prognathism, the well-marked superciliary ridges, high cheek-bones and the black, wavy, tangled hair which contrasts with the straight hair of the Coorgs. Yerusas seldom possess more than a few straggling hairs to represent a beard, whilst the Coorgs always show an abundant growth on the upper lip, face and chin.

*An Accumulation Droll and Rhyme from Bihar, with Remarks on
Accumulation Drolls.—By SARAT CHANDRA MITRA.*

[Received 18th February ; read 6th March, 1901.]

Accumulation Drolls or Cumulative Folktales are stories in which the narration proceeds by short sentences, and repeats at every step all the previous steps, so that at the end the whole of the steps are recapitulated. The number of folktales of this type, hitherto discovered and published, is very small, as appears from the versions mentioned below. Some folklorists conjecture that these tales originated in magical formulæ.

Accumulation Drolls can be grouped under three types, namely, (1) The Titty Mouse type, (2) The Old Woman and Pig type, and (3) The Henny Penny type. The group with which I propose to deal in this paper, is that of the Old Woman and Pig type, the story radical of which is this :—

(a) An old woman cannot get her pig over a style ; she asks a dog, a stick, fire, water, an ox, a butcher, a rope, a rat, and a cat to help her.

(b) The cat does so on a condition, and sets the others in motion till the pig jumps over the style.

As the result of an examination of the hitherto published folktales of this type, I find that they can be separated into two varieties. In the first the hero asks assistance from an animal or object, but it *refuses positively* to aid him ; he appeals successively to other animals or objects to punish the preceding animal or object but every one *refuses* to do so, till finally some animal or object *consents* and by moving sets the whole train in motion. To this variety belong (1) the mystical hymn in the Sopher Haggadah of the Hebrew *Talmud* concerning a kid ; the familiar English nursery tales of (2) “ the House that Jack built ” ; and of (3) “ the Old Woman and the Crooked Sixpence ” ; (4) the Scotch tale called “ the Wife and her Bush of Berries ” (given in Chambers’ *Popular Rhymes of Scotland*) ; (5) the Aberdeenshire variant, “ The Wife and her Kidie ” (given in the *Folklore Journal*, vol. ii, pp. 277-78) ; (6) the Sicilian variant entitled “ Pitidda and her Mother ” (in Crane’s *Italian Popular Tales*, pp. 250-52) ; (7) the Norse variety “ How they brought Hairlock home ” (in Dasent’s *Tales from the Fjeld*) ; (8) the Panjabi variant “ A Grain of Corn ” (in Mrs. Steel’s *Tales from the Panjab*) ; and (9) the Singhalese story in the first part of *The Orientalist*, vol. ii, for 1885.

To this group belongs the following new Cumulative folktale, from Bihar, which is now published for the first time. The translation of the Hindi runs thus—

Once upon a time there was a parrot. He found a chick-pea (*Cicer arietinum*) and took it to a mill to get it split. One-half of the pea came out of the mill, but the other half stuck in the wooden pivot on which the upper mill-stone turns. Then the parrot said to it:—

O wooden pivot, give me the pea ;
 My pea has stuck in you.
 What shall I eat ? what shall I drink ?
 What shall I take to the foreign country ?

But the pivot did not give him the pea. Then the parrot went to a carpenter and said to him :—

O carpenter, split open the pivot ;
 My pea has stuck in it.
 What shall I eat ? what shall I drink ?
 What shall I take to the foreign country ?

The carpenter said—“Do you think that for the sake of one paltry pea I shall split open the pivot ?” Then the parrot went to the king and said :—

O king, punish the carpenter ;
 The carpenter does not split open the pivot ;
 My pea has stuck in it ; *and so on.*

The king said—“Do you think that for the sake of one paltry pea I shall punish the carpenter ?” Then the parrot went to the queen and said :—

O queen, persuade the king ;
 The king does not punish the carpenter ;
 The carpenter does not split open the pivot ;
 My pea has stuck in it ; *and so on.*

The queen said—“Do you think that for the sake of one paltry pea I shall persuade the king to *punish the carpenter* ?” Then the parrot went to the snake and said :—

O snake, bite the queen to death ;
 The queen does not persuade the king ;
 The king does not punish the carpenter ; *and so on.*

The snake said—“Do you think that for the sake of one paltry pea I shall bite the queen to death ?” Then the parrot went to the stick and said to it :—

O stick, kill the snake ;
 The snake does not bite the queen ;
 The queen does not persuade the king ; *and so on.*

The stick said—"Do you think that for the sake of one paltry pea I shall kill the snake?" Then the parrot went to the fire and said:—

O fire, burn the stick;

The stick does not kill the snake; *and so on.*

The fire said—"Do you think that for the sake of one paltry pea I shall burn the stick?" Then the parrot went to the river and said:—

O river, quench the fire;

The fire does not burn the stick; *and so on.*

The river said—"Do you think that for the sake of one paltry pea I shall quench the fire?" Then the parrot went to the sea and said:—

O sea, dry up the river;

The river does not quench the fire;

The fire does not burn the stick;

The stick does not kill the snake;

The snake does not bite the queen;

The queen does not persuade the king;

The king does not punish the carpenter;

The carpenter does not split open the pivot;

My grain has got stuck in it.

What shall I eat? What shall I drink?

What shall I take to the foreign country?

The sea said—"Very well, I will dry up the river."

Thereupon the river said:—

"Let nobody dry me up.

I will quench the fire."

Thereupon the fire said:—

"Let nobody quench me.

I will burn the stick."

Thereupon the stick said:—

"Let nobody burn me.

I will kill the snake."

Thereupon the snake said:—

"Let nobody kill me.

I will bite the queen to death."

Thereupon the queen said:—

"Let nobody bite me to death.

I will persuade the king."

Thereupon the king said:—

"Let nobody persuade me.

I will punish the carpenter."

Thereupon the carpenter said :—

“ Let nobody punish me.

I will split open the pivot.”

Thereupon the pivot gave the half-pea to the parrot, and he went his way.

From a comparison of the published versions of this variety of the Accumulative Droll, I find that some objects, namely, the stick, fire and water, play the same part in some of these tales. In the version from the Hebrew Talmud the stick beats the dog, the fire burns the stick, and the water quenches the fire. And so also in the story of “The Old Woman and the Crooked Sixpence” and in the Sicilian variant “Pitidda and her Mother.” In the Norse story, “How they brought Hairlock home,” the stick is replaced by a fir-tree, which is to fall upon the Finn who refuses to shoot the bear. There is also a remarkable similarity between the Panjabi story “A Grain of Corn” and this one from Bihar.

In the second variety of Accumulation Drolls, the hero asks assistance from some animal or object which *agrees* to help him *provided he fulfils some condition*; so, in order to fulfil that condition, he solicits assistance from another animal or object, and it also *agrees* to help him *provided he fulfils some other condition*; and so the requests and conditions go on till the hero attains his object or is killed. To this variety belong (1) the tale of “Moorachug and Manachaig” from the western Highlands of Scotland (given in Campbell’s *Popular Tales of the West Highlands*); (2) the story called “The Sexton’s Nose,” from Sicily (given in Crane’s *Italian Popular Tales*); (3) the Norse tale called “The Cock and Hen a-nutting” (given in Dasent’s *Popular Tales from the Norse*, p. 437); and (4) the Panjabi story of “The Sparrow and the Crow” (in Mrs. Steel’s *Tales from the Panjāb*).

To these I now add the following Bengali tale (hitherto unpublished) of “The Prawn and the Crow,” which runs thus :—

A fat Prawn was basking in the sun on the edge of a bank. A hungry Crow passing by happened to spy the prawn and, with the desire of making a meal of her, went to her and said—“Queen Prawn, I want to eat you, as I am very hungry.” The Prawn, seeing no way of escape from the ravenous crow, said—“Friend Crow, I have no objection to your eating me; but, as you eat all kinds of dirty things, I wish you would first wash your beak with water from the Ganges and then eat me.” The Crow said “Very well, I will do as you wish.”

Thereupon the Crow went to the Ganges and said to her—“O Ganges, give me some water to wash my beak with, as I want to eat a prawn which won’t allow me to eat her until I have performed ablution

with your water." To this the Ganges replied—"You eat all kinds of dirty things and I cannot allow you to dip your beak into my water; you must bring an earthen cup into which I will pour some water to enable you to wash your beak."

Thereupon the Crow went to a potter and said—"Friend Potter, pray give me an earthen cup to take water from the river Ganges, for she won't allow me to dip my beak into her water; I must wash my beak with Ganges water, as I want to eat a prawn which won't allow me to eat her, until I have performed the ablution." The Potter said—"Friend, bring me a deer's horn * to enable me to dig the earth, and to make the earthen cup you want, as I cannot dig earth with my fingers."

Thereupon the Crow went to a deer and said—"Friend Deer, give me one of your horns to enable the potter to dig earth, in order to make an earthen cup which I require in order to take water from the Ganges, as the potter cannot dig earth with his fingers, and the Ganges won't allow me to dip my beak into her water; *and so on.*" The Deer said—"Friend, bring me some grass to eat, so that after eating it I may give you the horn you want."

Thereupon the Crow went to a grass-cutter and said—"Friend Grass-cutter, give me some grass to offer to the deer, who will eat it and then give me one of his horns. I must give horn to the potter, who will dig earth with it; *and so on.*" The Grass-cutter replied—"Friend, bring me a scythe, as I cannot cut grass with my fingers."

Thereupon the Crow went to a blacksmith and said—"Friend Blacksmith, give me a scythe to offer to the grass-cutter, who will cut grass with it and give me the cut grass. The grass I shall give to the deer who, after eating it, will give one of his horns; *and so on.*" Thereupon the Blacksmith said—"Friend, bring me fire to enable me to melt the iron and to forge the scythe required by you."

Thereupon the Crow went to Fire and said—"Friend Fire, give me some fire to offer to the blacksmith, who will melt iron therewith and forge a scythe for me. The scythe I shall have to give to the grass-cutter; *and so on.*"

Thereupon the Fire consented, but, as the Crow went to take the Fire, he was burnt and died.

Next I may mention the third variety of Cumulative folktale. In this the hero's *death* is *mourned successively* by one animal or object after another, till the whole circle is involved in grief and confusion.

* [This is noteworthy; the use of horn instead of stone or metal. Does it imply that this tale must be very primitive? Iron is wanted afterwards for the scythe to cut grass.—Ed.]

To this variety belong the Norwegian story entitled "The Death of Chanticleer" (given in Dasent's *Tales from the Fjeld*, pp. 30-34), and the Panjābi tale of the "Death and Burial of poor Hen-Sparrow" (in Steel and Temple's *Wideawake Stories*).

Lastly, I came to the fourth variety which is of an anomalous character. In it may be classified the aberrant version of Accumulation Droll from Madagascar (given in *Malagasy Folktales*, by the Rev. James Sibree, Junior, and published in the *Folklore Journal*, 1884, vol. ii, pp. 136-138); and I add here an unpublished Accumulative rhyme from Bihar, of which the translation is this :—

While playing I found a kauṛi.
 That kauṛi was taken by the Ganges.
 The Ganges gave me sand.
 That sand was taken by a Goṇḍ.*
 The Goṇḍ gave me parched rice.
 That parched rice was taken by a grass-cutter.
 The grass-cutter gave me grass.
 That grass was eaten by a cow.
 The cow gave me milk.
 That milk was drunk by a cat.
 The cat gave me a mouse.
 That mouse was taken away by a kite.
 The kite gave me a feather.
 That feather was taken by the King.
 The King gave me a horse.
 That horse went to the other side of the river.
 On that horse rides Miyān Dālāl.
 Miyān Dālāl has got a long knife,
 Thereat trembles the town of Jamunāpurī.
 From Jamunāpur came a hero ;
 Round his neck hung nine hundred arrows.
 "I shall soon attack you"—
 From Delhi cries out the adversary.
 From Delhi and Kālikoṭ
 The valiant hero will get the first blow.

* The Goṇḍ (गोंड) caste in Bihar usually eke out their living by selling parched grain and rice.

